The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 4.—WHOLE NUMBER 1149.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, MARCH 26, 1853. NO. 9 SPRUCE STREET.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH..........at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.......... 7 " 5 "
CHURCH OF THE ANNUNCIATION.......... 9 " 4 "
CHURCH OF THE HOLY COMMUNION.......... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
EMMANUEL CHURCH.......... 8½ A. M.
CHURCH OF THE NATIVITY.......... 9 "
CHURCH OF THE TRANSFIGURATION.......... ½ to 9 " and 6 P. M.
ST. LUKE'S CHURCH, Brooklyn.......... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......... 9 A. M. and 5 "
[On Fridays, Evening Prayer with Lecture at 8 "

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MARCH.

27 EASTER DAY. [Proper Anthems (printed immediately before the Collect) instead of "*Venite Exultemus.*" Proper Psalms instead of the Psalms for the Day.]
28 Monday in Easter Week.
29 Tuesday in Easter Week.

APRIL.
3 First Sunday after Easter.
10 Second Sunday after Easter.
17 Third Sunday after Easter.
24 Fourth Sunday after Easter.
25 St. Mark the Evangelist.

POETRY FOR PASSION WEEK.

"BEHOLD THE MAN."

Yes! Christian, view thy SAVIOUR now,
Look at the crown that shades His brow,
Look at that robe of grief and shame,
And hear them mock His hallow'd name.

See! in His hand a reed they place,
Then with it strike His sacred face;
See how in scorn they bend the knee,
And hail Him "King" in mockery.

His hands are tied! oh men of sin!
And is it thus you treat your "King"?
Why bind those hands you should caress?
Why tie them when He means to bless?

His eyes! though covered o'er with grief,
And shaded with a thorny wreath,
Are closer bound—they loathe His sight,
And turn from "uncreated light."

And now He stands—the SAVIOUR stands,
While round the stripes of sinful hands,
Their rage is spent—their strength is gone,
And there He stands—unmoved, alone.

Now view thy GOD—oh christian see
The heavy cross He bears for thee,
See how He treads with loving step
The path to Torment and to Death.

But lo! He falls! and none is near
To feel the pang or shed the tear,
By cruel blows He 's forced to rise
And end the solemn sacrifice.

The altar 's raised, whereon is laid
The LAMB of GOD—our victim made
He dies! for sinful man He dies
And ends the dreadful sacrifice.

SONNETS,
BY THE REV. HENRY ALFORD.

PASSION WEEK.

Again the solemn season—and again
That bleeding brow, those wounded hands and feet—
Again that pierced side my vision meet;
Afresh that holy form is bowed with pain.
O, Thou, the all-sufficing Victim, slain
For man's transgression; by Thy mercy sweet,
From GOD's right hand of power, Thy glory-seat,
To look upon Thy sorrowing people deign.
Unworthy, LORD, unworthy of Thy name,
Behold Thy sinful Church; by hatred rent,
In the vain world, and not in Thee, content;
Cast us not off, O LORD! in deepest shame,
On bended knees, we utter our lament,
Up to Thy throne in daily sighing sent.

THAT DAY WAS THE PREPARATION, AND THE SABBATH DREW ON.

Rise and depart, thou highly-favored one,
From the sad cross, by thine adopted led;
Enough of bitter tears hath now been shed:
"Behold Thy mother, and behold thy Son."
The meed of promised glory is not won,
The PRINCE of Life is numbered with the dead;
Each lingering hope of blessedness hath fled;
The treason hath been wrought—the dark deed done.
Thus down the steep of cruel Calvary
Passed those two holy mourners, hand in hand;
But as the brooding darkness from the land
Rose curtain-like, so comfort cheerily
Broke dawning on their hearts, and visions high
Of glory yet unshaped went dimly by.

Have pity, Holy One, on those who stray!
Thou kind and loving Shepherd, fetch Thou home
The rebel-flocks who in the desert roam:
Fair is the sky as yet, and smooth the way,
But soon shall darkness gather o'er the day;
Then where shall be the voice that aim'd to teach,
The guides self-chosen, who did smooth things preach—
The men of many words, unused to pray?
Didst Thou not give Thy life for them, O LORD?
Open their blinded eyes that they may see;
Turn them from self to look alone on Thee;
Show them the living wonders of Thy word;
Let cries of triumph through Thy Church be heard—
"HE THAT WAS LOST IS FOUND, THE SLAVE IS FREE!"

STATE OF ROMANISM IN FRANCE.

Last week we gave, among our foreign news, the conclusion of an ordinance lately issued by the Archbishop of Paris in condemation of the *Univers*. In connection with this subject, the Paris correspondent of the London *Daily News* makes some edifying disclosures respecting the present state of the Church in France. It will be observed that the statements are bottomed on the ordinance in question: so that their authority is not to be disputed.

If any open enemy of the Roman Catholic Church had drawn such a picture of its divided state as is now authoratively promulgated, he would have been set down as an infamous calumniator. It is admitted by the Archbishop that the Church in France has long been delivered over to agitation and trouble; that vain contentions and violent disputes have taken the place of pacific controversy and scientific and charitable discussion; that the spirit of irreverence and contempt which characterizes the age has at length installed itself in the Church; that dissensions, too often public, scandalize the faithful and foment and encourage Presbyterian tendencies in the clergy; that the younger members of the clergy proclaim loudly that, with the aid of journalism and Rome, they will make the Bishops move, and that the germ of an ecclesiastical revolution has developed itself in formidable proportions.

For this state of things his grace avers that the writers in the *Univers* are mainly responsible. The immediate cause of the censure now fulminated against the *Univers* is a series of articles lately published in that journal, criticising with great severity a hostile review written by the Abbe GADUEL, Vicar-General of Orleans, of a theological work recommended by the *Univers*. The Abbe GADUEL's review appeared in a Gallican publication, called *L'Ami de la Religion*, between which journal and the *Univers* a holy war has long been raging. The *Univers*, that famous champion of the Catholic Church, is accused by the Archbishop of having insulted the person of the Abbe GADUEL, and calumniated his faith, of indulging in sarcastic and scandalous declamation against theological teaching, of heaping insults upon certain Bishops, and of having, under the pretext of refuting the Abbe GADUEL, held up to ridicule, in a style imitated from VOLTAIRE, those priests and theologians that defend the Church and free opinions in the Church, in a manner consecrated by the constant and universal custom of the Catholic schools of the world.

But it appears that, although the Archbishop now speaks out, at the instance of the Abbe GADUEL, vast numbers of his clergy, including several Bishops, have, during the last three years, wearied their Metropolitan, with bitter complaints against the self-elected lay champions of the faith who persist in serving in the Church, after their own fashion, in the columns of a newspaper. The aid of laymen, they say, may be very useful when proffered in a humble, submissive spirit, but of the writers in the *Univers* they exclaim, *Non defensoribus istis tempus eget*. They particularly complain that the *Univers* pays no attention to the rules of ecclesiastical controversy. A priest cannot publish a theological argument, conducted according to the approved system, but lo! the *Univers* attacks him with an utter disregard of all the canons of Church-fencing. Like the chambermaid in the "*Bourgeois Gentilhomme*," the *Univers* thrusts in tierce while it ought to thrust in carte, and has not patience while its adversary parries.

In 1850 the Archbishop gave this journal a warning, and obtained from it an admission of his jurisdiction to restrain the excesses of the religious press, and a promise that it would be circumspect in future, and moderate its language. This promise having been, as the mandate states, wholly disregarded, the Archbishop now renews his warning, prohibits all the clergy and all religious communities in his diocese from reading the *Univers*; prohibits, under pain of suspension, any priest belonging to or residing in his diocese from writing in the *Univers*, or in any manner taking part in its publication; and lastly, prohibits not only the *Univers*, but all other religious journals and Catholic reviews, printed in the diocese, from using in a reproachful sense the words "ultramontane" or "Gallican," and reminds Catholic writers that nothing relative to delicate theological questions should be published without the consent of the ordinary, according to canonical prescription. The decree, moreover, threatens the *Univers* with the utmost severity of canonical punishment if (which GOD forbid) it should dare to discuss the present sentence.

It is easy to collect, were the fact not otherwise known, from the tone of part of that mandate, that in attacking the *Univers* the Bishop feels he is provoking a formidable adversary, and not censuring a subordinate out of the plenitude of his authority. He admits the probability that many Bishops will not take the same view that he does as to the propriety of the present measure, but he reminds them that they, as well as the *Univers*, have an appeal to Rome. It is essential, by the way, in order to show the present aspect of this very pretty quarrel, to mention that M. LOUIS VEUILLOT, the principal editor of the *Univers*, and the writer of the articles now incriminated, is at this moment, accompanied by an eminent Jesuitical prelate, in close consultation with the Pope at Rome, where, doubtless, he is contriving schemes for the furtherance of ultramontane principles.

THE LATE BISHOPS OF LINCOLN AND SYDNEY.

Within two weeks we have had to record the decease of these eminent Prelates of the English Church. Their deaths occurred on Saturday and Sunday, the 19th and 20th of February. The following tribute to them appeared as editorial in the *Evening Journal* of the 23d. What with the excellence of the subjects and the skilfulness of the handling, we make no doubt that the piece will approve itself to the taste and judgment of all our readers.

Two bishops of the Anglican Church are at this moment lying dead. Almost the same day has vacated the Sees of Lincoln and Sydney. For different reasons, we would not willingly allow the recollection either of Dr. KAYE or Dr. BROUGHTON to pass from among us without such honors, or at least such reflections, as their eminence and worth—testified, however, in very opposite careers—justly demand. The two prelates represent, fitly enough, the ideas which the names of LINCOLN and SYDNEY respectively suggest. The Bishop of LINCOLN was an excellent specimen of a school of bishops of which we do not mind saying that we trust it has passed away. Dr. KAYE, like the old picturesque city over which he presided, was of the past; and never, perhaps, did a certain type of the episcopal character—and that, in its way, a high one—find a fitter representative than the deceased prelate. A consummate scholar—a divine of serene and accredited orthodoxy—an academic of the highest success—full of all literature—master of a graceful style, and of every learned accomplishment—a Divinity Professor who was the first to recall theological students to the sources of ancient lore, and to the storehouses of patristic authority—gentle in temper—courteous in manners—rich in charity—humble in demeanor, though no stranger in Courts—with many practical experiences of life as master of his college, as bishop, and, in earlier days, in an administrative sphere—with all these rare and varied qualities, which secured him the affection and gratitude of his friends and of the Church generally, it still cannot be denied that his episcopate has not been a distinguished one. Dr. KAYE has, moreover, enriched English divinity. At this moment, a work from his pen on the Athanasian era, which is on the eve of publication, attests his unwearied devotion to the studies of an accomplished divine; while the particular period of Church History which he delighted to illustrate bears witness to the unshrinking soundness of his doctrinal views.

How, then, came Dr. KAYE to fail as a bishop? for fail he did, and, we fear, egregiously. Because, like LINCOLN, he was of the past. His character has a fitting symbol in his own cathedral. Rich, beautiful, and sumptuous, the church and the bishop may be described as alike deficient in life—monumental rather than practical. We admire, but we are not touched. The church movement has spread over the length and breadth of the land; but the diocese of Lincoln has stagnated—it is still of the marsh and fen, in another than a material aspect. Not that the diocese has deteriorated under the administration of Dr. KAYE—it has only stood still. Much and deeply did the gentle bishop deplore such apathy; but it was not his to kindle a revival. With all his virtues, he was not a builder-up of a decayed and tottering fabric. It was not that he was either heedless or disdainful of the great revival going on around him. To a great extent, he sympathized with it, but only theoretically. He could neither fling himself into it, nor, being destitute of the energetic fire, could he kindle others. It is but too true, speaking summarily, that at the present moment the Church is at a lower ebb, as regards efficiency, promise, and energy, in the diocese of Lincoln, than in any other part of England. A correspondent called our attention yesterday to a pamphlet published two or three years ago on this melancholy subject by Mr. GREGORY. It is enough to cite from it the almost incredible fact that, out of five hundred and eighty-eight benefices in the county of Lincoln alone, there are three hundred and seventy-two in which service is only celebrated *once on Sunday*. As to daily services, they are, as nearly as possible, literally unknown throughout that vast diocese; and yet, as we have said, Bishop KAYE had all but every virtue. But he was not a missionary bishop; nor was he fit for this active, stirring generation, and for the stern task of building up the Church in the midst of ignorance, schism, neglect, dilapidation, and worldliness. The very churches of Lincoln-shire—some of them the choicest and finest in England—attest, in their ruinous and scandalous neglect, the apathy and decrepitude of which we have spoken. From 1836 to 1849, only thirteen additional churches were consecrated in the whole diocese, which, during part of that period, extended from the Humber to the Thames.

From a survey of Bishop KAYE's episcopate it is easy to see what sort of prelate is wanted for the arduous and unpromising work of reviving the desolate Church of Lincoln; and we pass on to speak of the deceased colonial bishop. Yet although, in many respects, the characters and careers of Drs. KAYE and BROUGHTON are strongly contrasted, we should miss the lesson we hope to convey were we understood as implying that such rich accomplishments as the late Bishop of LINCOLN possessed are in themselves, or ever can be, any disqualification for—or, indeed, other than a useful accompaniment of—the episcopal office. Nor must it be forgotten, in extenuation of his shortcomings, that, on his translation from Bristol to Lincoln, he succeeded to a see demoralized by the scandalous nepotism of Dr. PRETYMAN TOMLINE.

Dr. BROUGHTON was the first Australian bishop, and his episcopate only dates from 1836. It certainly cannot be said that he entered into another man's labors; yet he died a metropolitan with five suffragans. The Australian Church may be regarded as a monument to his zeal. He gave up more than half his income to endow new sees; and where he found a few scattered and disorganized clergy, he has left five Churches full of life and promise. His character, like that of his patron, the Duke of WELLINGTON, was one unswerving testimony to the sacredness of work and duty. He was a simple, brave, and true-hearted pioneer of the Church on a field of unparalleled difficulty. Immeasurably inferior to the late Bishop of LINCOLN in the graceful accomplishments of the scholar and the ponderous erudition of the divine, the late Bishop of SYDNEY nevertheless succeeded in an office where one who was his equal in munificence and good purpose signally failed. The one was a worker—the other a theorist. The one scarcely kept alive inherited traditions, and did nothing in the way of practical reform—the other hewed out a rough but substantial edifice from unpromising and stubborn materials. We should be puzzled to point out any signal mistake—and we can certainly select no eminent triumph—in Dr. KAYE's episcopate; but in Dr. BROUGHTON's career, every step, though perhaps a small one, was onward. We made no doubt that, in a sincere wish for the multiplication of churches and clergymen, in their desire to see the Church independent and flourishing, in the zeal and purity of their lives, and in personal unselfishness, the two bishops were equal. But the one only sympathized, while the other was an energetic co-worker, with all that was active, edifying, and reviving in his Church. The one lived in learning and in the past—the other was of the present, and lived and worked among his people and clergy, traversing barren plains, fording rivers, stemming the ocean, and encouraging all minds by his personal superintendence and his indefatigable labors. Bishop KAYE ascended the episcopal throne with every accomplishment which culture, academic studies, and the polish of education could give, but without the slightest experience of the pastoral office in its lower ranks. Bishop BROUGHTON had no other training for his see than what he derived from the simple daily work of an English parish priest, and the rough training of a colonial archdeacony.

In a word, the one was a lettered collegian, the other a working clergyman. It is, however, not a little remarkable that, even in his own sphere, the man of theory was distanced by the man of work. To Bishop BROUGHTON we are mainly indebted for the present promising aspect of the Synodical question; while, in all the graver disputes and real difficulties which have of late years menaced the faith of the Church, as in the HAMPDEN and GORHAM cases, the late Bishop of LINCOLN—although his peculiar acquirements might have had great weight, and his example and co-operation much influence, and although his individual sympathies were well known to be strong in the right direction—contented himself, at the very best, with an armed neutrality. The lesson which the lives of the two prelates present is, we trust, not likely to be lost on the future of the Church of England.

DR. M'NEILE ON ROMANISM.

Dr. HUGH M'NEILE of Liverpool has been writing and publishing a letter to a "Priest of the Roman Schism," in which, as may be seen from the extracts given below, some of the main points of sound Catholic churchmanship are drawn up and put with great clearness and pith. The letter furnishes the more valuable testimony to the strength and availability of true Church grounds in dealing with the Romanists, forasmuch as Dr. M'NEILE, from his habit of fraternizing with Dissenters, has commonly been found occupying far other ground. Perhaps nothing could better reprove some of his own former professions, than his thus making an *occasional* use of the very positions which himself has been wont to reprove others for holding. In order to make good his opposition to Rome, he resorts, *for the time*, to those selfsame principles whereon he has been used to censure his brethren for planting themselves permanently. What serves his turn so well in a special exigency and for a special purpose, we can be content to abide by as a firm and lasting inheritance of Catholic truth. And we cannot doubt that those who are so fond of quoting his authority against the principles of the Church, will be greatly pleased to find him here asserting those principles with so much ability and success. We recommend to the celebrated "Kirwan" to "read, mark, learn, and inwardly digest" these extracts.

The Mistress of our Industrial Ragged School has addressed a letter to the Managing Committee, in which she says that you and one of your brethren visited the school on Thursday last, and insisted on withdrawing some of the children on the plea that their faith was in danger, especially because they were taken to Divine Service in my Church.

I am aware that I need not, so far as you are concerned, appeal to the Word of GOD as contained in the Holy Scriptures; because, although you profess to believe the inspiration of the Scriptures, you deny that they contain a complete rule of faith, and thereupon appeal to *the Church* as the authorized and infallible interpretation of Scripture. My faith is the faith of the old Catholic Church, represented by three hundred and eighteen Fathers assembled at the Council of Nice, A. D. 325. It is what has ever since been known as the Nicene Creed, and received by the whole Church as resting on most certain warrants of Holy Scriptures. The same was reiterated at the Council of Ephesus, A. D. 431, with a decree that it should be lawful for no man to "profess, write, or compose any other form of faith." The same was reiterated at the Council of Chalcedon, A. D. 451, the Bishops exclaiming, "No person makes any other exposition of faith. We neither attempt, nor dare to do so." The same was reiterated in the third Session of the Council of Trent, A. D. 1546, the assembled Fathers reciting the Nicene Creed, *and nothing else*, as the faith of the Church.

The Nicene Creed is my Creed, the Creed of the branch of CHRIST's Holy Catholic Church in this realm of England. How comes it, then, that you differ from us; and, in so doing, declare yourself a Dissenter from the decrees of Nice, Ephesus, Chalcedon, and Trent? The reason is that you have unfortunately embraced *a new creed* put forth by the Bishop of Rome after the middle of the sixteenth century. It was published as a creed, *for the first time*, on the ninth of December, 1564. This *new creed* contains all the points of the controversy between the Church of CHRIST and the Church of Rome—the Church of CHRIST as she was from the beginning, and the Church of Rome as she has been for the last three hundred years. The *new creed* contains all the differences between you and me, between what you teach and what I teach. What you hold in common with the Church from the beginning, I hold also. Confine yourself to the faith of the old Church, and you and I will agree.

But all that is *peculiar* to your faith is *new*. Of course you will deny this. Well! To the proof. I have given you chapter and verse of my faith. And I hereby invite you, I will not say challenge, the word sounds harshly, and I neither feel nor mean to express any harshness; but I give you a fair opportunity to show, if you can, when and where *the Church*—not some heretical individual or individuals, observe, but *the Church*, when and where the CHURCH—ever proclaimed as her faith, any one of the twelve articles which I, as a Catholic, reject, and which you as a post Tridentine Romanist, a follower of the novelties of the 16th century, maintain.

When I call them *novelties*, you will observe it is as articles of faith in the Church. I do not deny that individuals, in the exercise of their private judgment, held and wrote many of them at a much earlier age—indeed I think it is easy to trace some of them to the heathen schools of PYTHAGORAS and PLATO. These philosophers taught the sinfulness of matter, the holiness of abstaining from certain meats, the super-angelic sanctity of celibacy, and that the departed spirits of the illustrious dead were mediators between the gods and men. In their gropings without revelation they knew no better; but I do deny distinctly that the Catholic Church of CHRIST ever embodied any of them in her creed, or that they were ever set forth by authority for subscription by the Clergy until after the Council of Trent had finished its Sessions, and the Pope saw that something more pointed than the wordy decrees of that Council was required to stay the progress of the Reformation.

Come, then, the press is open, public opinion is alive, more alive to this subject than it has been for many years, if you can show that your distinctive creed is the old creed, do so, and you will prove yourself better entitled to the name you seem to be so proud of, than by any conversation, however triumphant, with a poor schoolmistress.

If you cannot do this, if you cannot show that your faith, where it differs from mine, is older in the Church than 1564, you will scarcely, I think, be able to justify yourself in the eyes of the people of England, in taking a poor sick woman out of her bed and compelling her by your threats to go out in a cold winter day to demand her children from a school where the old Catholic Nicene faith is the religion taught to all the pupils.

You will scarcely justify yourself in the assertion that the souls of children in the street are not in danger, but the souls of children learning the old Catholic faith are in danger—in other words, that ignorance, and vice, idleness, blasphemy, and crime, the teaching of the streets, do not endanger the soul, but learning the Word of GOD and the creed of the Catholic Church does.

You will, however, be a competent witness to prove that ignorance and vice, idleness, blasphemy, and crime, do not separate men from the modern Church of Rome, but that acquaintance with Catholic truth does. This is the sore place. To separate souls from GOD costs Rome little, but to separate people from herself costs her much. Therefore she can forgive profaneness, and Sabbath-breaking, and theft, and adultery, and murder; for these she has easy penances, and easy payments, but she cannot forgive what she calls *heresy*; for this she has dungeons, and tortures, and death. The people of England were slow to believe this. They thought it too monstrous to be true. But facts are forcing upon them the painful conviction, and you are adding your feeble note to the sound which has issued from the prison-house of the MADIAI.

You may treat this letter as many of your reverend brethren have treated similar letters from members of our true Catholic Church; but be assured your silence will be ascribed, even by your own people, not to contempt, nor to the conscious dignity of strength and truth, but to the *novelty* of your distinctive creed, and your utter inability to defend in the light the unscriptural traditions which you are teaching the ignorant in the dark.

In conclusion, unless you can disprove the statements of this letter, not by mere assertion but by documentary evidence, I charge you, in the name of our Lord JESUS CHRIST, not to presume to withdraw immortal souls from the teaching of the Church of GOD into a conventicle set up by the Bishop of Rome in the year 1564.

If you wish to do honor to your piety, you cannot be too careful to render it sweet and simple, affable and social.—See MAURY, p. 443.—*Bishop Horne.*

NEW PUBLICATIONS.

HISTORY OF THE STATE OF NEW YORK; by JOHN BOMYN BRODHEAD, first period 1609 to 1664. 8vo. pp. 801. Harper & Brothers.

Mr. BRODHEAD divides the history of the State of New York into four periods; the first from 1609 to 1664, opening with its discovery by the Dutch, and closing with its seizure by the English. The second from 1664 to 1763 ending with the cession of Canada to England. The third reaches to the inauguration of WASHINGTON as President of the United States, in 1789. The fourth embraces the history of the State from 1789 to the present time.

The volume before us is the history of the first period, and as such comprises also the early history of New Jersey, Delaware, Pennsylvania, and to a considerable extent that of Massachusetts, Connecticut, and Rhode Island. It opens to us new sources of information upon the subject, and spreads before us the narrative of the early settlement of this portion of the country, in a light that gives a new feature to American history, which it totally revolutionizes.

We have long been in the habit of referring to the Puritan settlers of New England as the fathers of America, the pioneers in the settlement of our country, and as the ones from whom the principles of American liberty sprung, that has since produced this great republic. Every "*History of the United States*" must begin with dwelling at length upon the "*barren coast*" upon which our "*pilgrim forefathers*" landed, so that every child in our schools, if interrogated on the subject, will point with glowing patriotism to the crew of the *Mayflower*. Ask—who brought to this country the principles of freedom and liberty? What child will not be ready to give you a long account of the oppression, and persecution by which "our Puritan Fathers" were driven from their homes and sought an asylum in the Western world, and hence felt the necessity of that religious freedom which is now the boast of our country.

But not so, says our historian, and he brings facts to disprove it. Years before the Puritans landed on Plymouth Rock, the Dutch were quietly settled on the Hudson river, and the island of Manhattan was already predicted to become the commercial center of the New World. Holland then was the only country in the civilized world that could boast of religious freedom, and whatever the Puritans knew of such a liberty, they had gained in their stay in Holland; but their government in the New England colony showed that they had sadly forgotten the lesson which they had learned in the land which had so hospitably sheltered them, while liberty of conscience was early made an important element in the Dutch government in New Amsterdam, and the great fundamental principle of our government, the basis on which we rested the justice of our revolution—that taxation can not be demanded of a people without the liberty of representation; this was a law of the fatherland, and one which her children on this island deemed their right, and for which they contended again and again, with the ill-assorted Governors that were placed over them. And indeed their discoveries and right of territory was not confined to the immediate neighborhood of the Hudson river; but the Dutch were the first discoverers of all, and made the first permanent settlement in most of the States now known as New York, Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, and Delaware.

We fear that we are almost transgressing our bounds in the review of this work; but it is one of so much interest to us that we can not refrain from giving it a more lengthy notice than usual. One more claim, however, which he makes for the Dutch, we will mention, and that is priority in missionary enterprise. He says:

"And it should be remembered that these earnest and voluntary labors of the first Dutch clergymen on the Northern frontier of New Netherland, preceded by several years the earliest attempt of JOHN ELLIOT, the 'morning star of missionary enterprise' in New England, to preach to the savages in the neighborhood of Boston."

We should like to make several longer quotations from this admirable work, but must content ourself with the concluding paragraph:

"Yet without undervaluing others, it may confidently be claimed that to no nation in the world is the republic of the West more indebted, than to the United Provinces, for the idea of the confederation of sovereign States; for noble principles of constitutional freedom; for magnanimous sentiments of religious toleration; for characteristic sympathy with the subjects of oppression; for liberal doctrines in trade and commerce; for illustrious patterns of private integrity and public virtue, and for generous and timely aid in the establishment of independence. Nowhere among the people of the United States can men be found excelling in honesty, industry, courtesy, or accomplishment, the posterity of the early Dutch settlers in New Netherland. And when the providence of GOD decreed that the rights of humanity were again to be maintained through long years of endurance and of war, the descendants of Hollanders nobly emulated the example of their forefathers; nor was their steadfast patriotism outdone by that of any of the heroes in the strife which made the blood-stained soil of New York and New Jersey THE NETHERLANDS OF AMERICA."

BABYLON AND NINEVAH. Discoveries among the ruins of Babylon and Ninevah, with travels in Armenia, Kurdistan, and the Desert, being the result of a second expedition undertaken for the trustees of the British Museum; by AUSTIN H. LAYARD, M.P. 8vo. pp. 687. G. P. Putnam & Co.

We should very much like to review this great work more at length than our space this week will allow. There are a few fine extracts we should very much like to place before our readers. The very great ability the author has displayed in this field, as his previous work, "Ninevah and its Remains," testifies, will recommend this work to every one interested in the subject of Eastern discoveries, as well as to every Biblical student. Proof substantiating beyond a doubt, the truthfulness of the Historical accounts contained in Holy Writ, he has exhumed from the graves where they have lain for centuries. The account of the Babylonish captivity is there found written upon stone, with surprising minuteness and agreeing wonderfully with the Scripture account. We but instance this as one of the many points of interest to us in this valuable book.

It is embellished throughout with drawings of the sculptures, fac similies, etc., and is published in excellent style, conferring great credit on the enterprising publishers.

HISTORY OF THE CHRISTIAN RELIGION AND CHURCH, by Dr. AUGUSTUS NEANDER. 8mo. pp. 472. Stanford & Swords.

Few theological works have so rapidly attained so high a character in popular estimation as his work, a full proof of which is, that although there are many fine editions in the market, that issued by Stanford & Swords has already attained its third edition. The former editions of this work having been some time before the public, it has been fully reviewed; it is therefore unnecessary that we should recapitulate here, which indeed our space forbids; suffice it to say that the present edition is a very excellent one, and that the work is one that should be in the possession of every one that is interested in the cause of Church history, as well as of every theologian.

MEMOIRS OF THE QUEENS OF HENRY VIII AND HIS MOTHER, ELIZABETH OF YORK; by AGNES STRICKLAND. 8mo. pp. 420. Blanchard & Lea, Philadelphia.

AGNES STRICKLAND's "Lives of the Queens of England," have already taken a stand in the front rank of the literature of the nineteenth century. The access she has had to secret papers in the archives of France which have never before reached the public eye, make her works a valuable addition to English history, while the ease and beauty of style with which they are written, win for them the name of interesting and charming works. The book before us is a portion of that work which the publishers regarded as "forming a group by themselves," presenting as they do "so striking a picture of the stormy era of transition from the middle ages to modern times." The publishers assures us that the work has suffered no mutilation or abridgment.

LIVES OF ALEXANDER AND WILLIAM VON HUMBOLDT, translated and arranged from the German of Klencke & Schlesier, by JULIETTE BAUER. 12mo. pp. 398. Harper & Brothers.

Doubtless, few have forgotten the sensation produced in the scientific world by the appearance of "Kosmos," by ALEXANDER VON HUMBOLDT, which with other works by the same author and his brother WILLIAM, are treasured by the philosophical as a pearl of great price. To such, as well as to the reading public generally, we doubt not that the excellent biographies before us, of these two great men, will be particularly acceptable.

OUTLINES OF ASTRONOMY, by Sir JOHN F. W. HERSCHAL. 8mo. pp. 557. Blanchard & Lea, Philadelphia.

This work fills a long felt desideratum, in the library of science. The world has long been crying for such a work as this; upon this difficult but interesting subject it has wanted something which those that are not mathematicians can read and understand. This want HERSCHAL has descended from his lofty position in the scientific world to supply, and has thereby accomplished a work which adds even a still brighter lustre to his crown, and one for which the world owes him many thanks. There is not, perhaps, in the English language, a work, treating upon so abstruse a subject, certainly not upon Astronomy, written with so much conciseness and explicitness, and yet in so easy and intelligible a style, with such an avoidance of technicalities, and which one that is not an adept in the science can read so understandingly. The very learned author has done almost as much for the cause of Astronomy by the preparation of this work, by which the knowledge of it will be diffused among the people, as by his wonderful discoveries.

Blanchard & Lea certainly deserve the thanks of the American public for the beautiful and convenient edition, they have given us.

INTERVIEWS: MEMORABLE AND USEFUL, from Diary and Memory, reproduced by SAMUEL HANSON COX, D.D. 12mo. pp. 325. Harper & Brothers.

These interviews are five in number: with Rev. Drs. CHALMERS and EMMONS; with JOHN QUINCY ADAMS; with Two Pseudo-Apostles; and with a Fashionable Lady at Calais, France. They are written in an attractive and interesting manner. The descriptions are vivid, and the conversations free and natural; but in spite of the Rev. Dr's efforts of gravity in writing, much that is droll will come to the surface; his interview with the two Mormon Apostles is truly characteristic. We regret, however, to see occasional appearances of levity in treating holy names and things; and we cannot deem the reflection which he casts on other religious bodies, in the opening of his work, in good taste; we cannot of course subscribe to its theology.

COLERIDGE'S WORKS, vol. 4. 12mo. pp. 488. Harper & Brothers.

The fourth volume of this excellent edition has appeared, containing COLERIDGE's "*Notes and lectures upon Shakespeare and some of the old poets and dramatists*, with other literary remains;" edited by Mrs. H. N. COLERIDGE. This volume will of course be highly acceptable to the devotees of the drama and poesy.

HISTORY OF NERO, by JACOB ABBOTT. 16mo. pp. 321. Harper & Brothers.

Another volume of ABBOTT's historical series. It is written in the author's usual clear and comprehensive style, and is well calculated to interest and instruct the young. It contains many fine wood cuts, illustrative of its scenes.

THE CAPTIVE IN PATAGONIA, or life among the giants; a personal narrative, by BENJAMIN FRANKLIN BOURNE. 12mo. pp. 233. Gould & Lincoln, Boston.

A work already far advanced in public favor. It is an account of the captivity endured, among the savages of Patagonia, by the author; in whose case, it will be remembered, our government earnestly interested itself, and strove to procure his release. The captive, by a daring and desperate attempt, escaped to a vessel before the government expedition arrived. The narrative is written in an easy, vivid style, and makes a very interesting book; it is illustrated with several engravings, descriptive of scenery and the customs of the natives.

We beg to acknowledge the receipt of the *Edinburgh Review*; contents: HYPOLYTUS and his age; JARVIS' History of Corfu and the Ionion Islands; SAUL of Tarsus; Hungarian Revolution; Cathedral Reform; The Indian Army; MONTALEMBERT; Mrs. JAMIESON's legends of the Madona; and the Fall of the DERBY Ministry. Also, *Littell's Living Age*, No. 461; and the *National Magazine* for April.

THE JUBILEE CELEBRATION.

The collation at Exeter Hall excepted, we know of no finer passage in the Jubilee doings than what took place at Leeds, September 1st, in the grand old church of which the celebrated Dr. HOOK is Vicar. The extent of this parish is shown in that the number of marriages averages annually about one thousand five hundred, and the baptisms about two thousand. It will be seen that this occasion had the advantage of being enriched with the presence of our noble and precious Bishop of Maryland. The extracts were found in the Appendix to Bishop DE LANCEY's report of the mission to the Jubilee.

(From Dr. Hook's Speech.)

He would venture to say that in all England there was no man who loved the Church of England more than he did. And it was because he loved the mother Church that he loved her American daughter. He loved John Bull, and therefore he loved brother Jonathan also. And he could only say that when any of their American friends, any of the clergy of the American Church, came to England, as they did occasionally, to raise money for religious purposes, as far as he was concerned he did not begrudge them their success, but he heartily welcomed them, in every ecclesiastical stream in which he was concerned, to fish. His attachment to the American Church had commenced very early in his ministry, before that Church had risen to its present eminence, and when it was only little talked of or little known in England. He had made a pilgrimage to the metropolis in 1823 to pay his tribute of respect to the first American Prelate who trod on British ground, and he spoke under correction when he said that that Prelate was the greatest man the American Church ever produced—Bishop HOBART. And why were English churchmen so much attached to the Church of America? Why did they, with so much cordiality and affection, wish for and rejoice at her prosperity? It was because that Church proclaimed, in language not to be mistaken, that the principles held by the Reformed Church in England were not principles confined to any nation or to any form of government. They were principles for all climes and for all nations—they thrived as well in republican America as here in old England, where men were accustomed

"To sing with heart and voice
God save the Queen."

The principles to which he had alluded were briefly stated by that illustrious man to whom he had before referred, when he assumed for his motto "Evangelical truth and Apostolical order—not one, but both." There was many Christian communities in the world around who retained Evangelical truth, but, as churchmen thought, had missed Apostolical order. There were some who preserved Apostolical order, but who had rejected or corrupted Evangelical truth. Churchmen desired to promote both, and by the union of both to present to christendom that *via media* in which they felt sure sooner or later the children of GOD would see it their wisdom to walk. Why should he (the Vicar) at the present time allude more particularly to the American Church, while there were so many other subjects before them? He singled out this one for special attention now, because the American Church had this year sent a deputation of two Bishops and one Presbyter, Dr. WAINRIGHT (whose preaching in Leeds would not soon be forgotten), to join in the Jubilee of this Society for Propagating the Gospel in Foreign Parts, and those among the present assembly who attended that Jubilee would never forget the heart-stirring scenes in Westminster Abbey, when foreign Prelates, with Prelates of our communion from all parts of the world, were assembled within that majestic pile to return thanks to Almighty GOD for the blessings he had shed on the missionary labors of this invaluable society.

(From Bishop De Lancey's Speech.)

Who, ten years ago, would have thought of such an issue as the present? Who had anticipated a meeting in London of delegates from the Churches of America, Asia, Africa, and Europe, all combined together in support of the same cause? He did not know whether the argument was used on this side of the Atlantic or not, although he opined it was, but in America the Roman Catholics said there was no unity in the English Church: that it was a separate body; that the American Church was a separate body; that the small Scotch Episcopal Church was a separate body; each working by itself, and totally distinct and separate; and that there was no union or harmony of action among them. But this assertion had now been proved not to be a fact. Talk of holy alliances of Christians, here was an alliance. They met together not merely as Christians, but as churchmen. The celebration of the late Jubilee would exhibit to the world a specimen of actual unity in three different and independent Protestant Churches, three separate Christian bodies. And this visible exhibition of visible unity would be ample compensation for all the toil and trouble and anxiety with which it had been accomplished. These three Protestant Churches covered a large portion of the world and comprehended a very large section of the Christian world. If this principle should extend itself, and eventually all portions of the Church should come together in a council, another direct and flat contradiction would be given to the Roman Catholic boast, that the Protestant body was a nonentity. He used the word Protestant in no party sense, but as the rejector of Roman Catholic errors. He was a Protestant by birth, by descent, by religion, by Church, and in no other position did he ever wish to be, but he did not feel that he was thereby absolved from his relation to the Catholic Church. It was because the Church of England, the Church of America, and the Church of Scotland, were part and portion of the holy Catholic Church of CHRIST, that he loved them, and no form of Romish subtlety or heresy could ever dispossess the true Church of those gifts and graces which were every day made more pre-eminent and conspicuous. The Right Rev. Prelate then went on to advocate the claims of the Society for the Propagation of the Gospel in Foreign Parts. He said people were very apt to judge of the principles of an institution by its success, but this was not always a safe guide. However, this society had been prosperous, and he and his Right Rev. Brother presented themselves before that meeting in order that it might have living evidence of the success of this society in reference to the Church with which they were connected. He said there was a strong united action in favor of the Church of CHRIST going on in his country, in proof of which he adduced a few facts showing that in various parts, large sums of money were being contributed for religious and benevolent purposes, and the Laity were aroused to a living sense of their duty towards their Church. In America the clergy depended to a great extent upon Lay influence for support, and they universally found a conservative interest among the Laity uniformly supporting the authority of the Church.

(From Bishop Whittingham's Speech.)

The Bishop of Maryland said he had attended the meeting in compliance with the kind invitation of his dear friend, the Vicar of Leeds, but he was unprepared and disqualified for making a speech, having only just arrived on the hospitable shores of this country, whither he had fled from a disease in his own country, and in pursuit of that improved health of which he stood so greatly in need. He had not received the honor of being appointed one of the delegates to the Jubilee of this society, although he was present when those appointments were made; but he could speak of the almost audible pulsations of the hearts of the devoted children of the Church in America, when they heard how their representatives had been received by the clergy and laity of the Church of England; he could tell of the earnest praises which had then ascended to GOD on high for the kindness, the affection, the goodly fellowship which was manifested towards them; he could tell how, since that time, many a firmer foot had been planted on holy ground, and many a stronger arm had been put to the Christian work. The American Church felt deeply thankful to the Mother Church of England for the blessings she had communicated to them, and for that model of her practices, and therefore, of her privileges, which were taught and inculcated by CHRIST himself. And it was already recorded on the tablets of history never to be effaced, that if it had not been for the English Protestant and Episcopal Church, the American Church would not have existed as it now did, a branch of the Reformed Church of CHRIST. It was from the instructions of men sent out by this society, that the Church in America received its present tone and character. It was from the seed they sowed that the Church in America was able to organize herself a pure and fruitful plant growing up from that seed which came down from heaven. Being thus indebted to the society it was that he and his brother Diocesans had visited this country for the purpose of urging Englishmen to remain faithful to the institutions which had conferred so much blessing on the land they came from. The operations of the society were not limited to the British Colonies, but extended to the Aborigines and to wherever English influence had reached, to wherever English feet had rested or the English flag was displayed. The great heart of England would ever find an answering pulse in the heart of America. Both had one history, one language, one cause—the cause of liberty—that true liberty which was not licentious—that liberty which gloried in legality. This was the cause for which England and America stood before the world, and sure he was nothing could strengthen the cause of the society so much as the Church of England and her scion which she had established on the soil of the United States. He then concluded by moving the third resolution: "That the Society for the Propagation of the Gospel being the first Missionary Institution in the country and the faithful handmaid of the Church of England; and also having been a principal agent in founding the Church in the United States, is entitled to the warmest support of all churchmen."

COLONIAL CHURCH SELF GOVERNMENT.

The question of Church Government, which has engaged so much of the attention of our brethren in many of the Colonial Dioceses of the south and the west, is one of too pressing importance to be left much longer undetermined. When neither privilege, nor favor of any sort is solicited, and nothing more is sought than permission to remove abuses, to correct irregularities, to improve the discipline, and to promote the efficiency of the Church, no Government will long expose itself to the odium of obstructing reforms so obviously required. At present it would seem that the Church of England in the Colonies is subject to restrictions which cripple its energies; while it is left in absolute uncertainty, not only of its own rights and privileges, but of the very laws by which it is supposed to be governed.

Is the Church of England, for example, established by law in Australia? No more established, answers Earl GREY, than the Church of Rome. Well, then, if this be so, why is the Church of England subjected to conditions which the Church of Rome would not for a moment tolerate? Does the Church of England receive from the State any favor or immunity which is denied to the Kirk of Scotland, or to the Wesleyans? And if it can be shown to enjoy no special or exclusive privilege, what plea exists for refusing, or even grudging to the Church, the Assembly, or Conference, or Synod, for the regulation and management of its own affairs, that which is possessed by other communions standing in precisely the same relation to the State?

The Church is entitled in common fairness to occupy one or other of two positions:

I. That of favor and privilege derived from her connection with the State; or,

II. That of freedom and independence, accorded to other tolerated but non-established communions.

At present, however, she is in the unhappy condition of possessing neither the substantial advantages of an established, nor the compensating freedom of a voluntary, Church.

Now on one or other of these alternative conditions we must peremptorily insist. The former we know to be absolutely hopeless in the Colonies; and we claim, therefore, in the full confidence of right, as well as with an unhesitating preference, the latter. Plainly, and in set terms, we demand that the particular religious communion, attached to the doctrine, and using the service book of the Church of England, be left at liberty in the several Colonial Dioceses to regulate its own internal order and discipline, and to manage the affairs of its own parishes and schools, in such manner as it shall deem most conducive to GOD's honor and service. This is a claim of simple justice, not to be set aside by any nonsensical declamation about ecclesiastical despotism, or by any imaginary dangers of the splitting up of the Church into sections. Nobody proposes to touch the authorized version of the Bible, the Book of Common Prayer, the Articles of Religion, or any of the prescribed formularies of the Church. All that we demand is liberty for the Bishop, Clergy, and Laity of each Diocese to meet together in authorized assemblies, to take into consideration from time to time the affairs of that Diocese; and so to adopt measures for supplying the needs and correcting the abuses of the Church.

Indeed, so strongly is the necessity felt of some organization, that the two oldest Bishops of the Colonial Church—neither of whom had before left his Diocese since the day of his consecration—have come from their distant spheres of duty, for the sole purpose of representing to the authorities of the Church and State in this country the many difficulties and discouragements with which they have to contend in administering the affairs of their respective Dioceses, and suggesting the necessary remedy. The Bishops of Sydney and Quebec were consecrated on the same day (14th February, 1836), and for the last seventeen years have been engaged in the active oversight of two of the largest Dioceses in the world, though both have been more than once subdivided. They have therefore had ample experience of the working of the Church in the Colonies; ample experience, too, how the Church's work is impeded by the want of adequate and suitable machinery. They come to return an answer in person to the circular letter of Sir John Pakington, on the expediency of adopting Mr. Gladstone's Enabling Act. They bring with them evidence, accumulated during the whole period of their episcopate, of anomalies, irregularites, and deficiencies, which prove conclusively the harm and detriment which the Church is suffering from the absence of all authority to correct what is vicious, or supply what is wanting. They ask redress for practical and unquestioned grievances; and that redress, we are satisfied, will no longer be refused.

It is a fortunate circumstance that the representative Bishops of the great and spreading churches of Canada and Australia should have arrived at a time when they will have the opportunity of conferring with their episcopal brethren—more or less subject to the same inconveniences and disabilities as themselves—from the Diocese of Newfoundland, Cape Town, and Antigua. We sincerely hope that they will, jointly or severally, lay the whole case of their Dioceses before the Parliament and the public; for we hold it to be impossible that when the full amount of grievance under which the Colonial Church suffers is known, the necessity of affording some remedy will any longer be disputed.

For the first century of its existence the Colonial Church was left without a Bishop; for three-quarters of a century, since the establishment of the Episcopate, it has been left without any constitution or intelligible code of Church law. Whigs and Tories have been equally indifferent to its claims; but both parties have been roused of late, by the earnestness of Churchmen at home, and the bold and determined attitude of Churchmen in the Colonies, to admit the Church into the category of interests which claim a statesman's attention. Late governments have even gone the length of allowing Bishoprics to be founded, on condition of the entire endowment being provided from voluntary contributions. We may hope, therefore, that with the advancing liberality of the age, and the recognized principle of Colonial self-government, the Church will be indulged with its own represenative assembly. We should be sorry that the Church should be compelled to have recourse to the opinion of the late Attorney-General, who holds that the restraining Act of Henry VIII. does not apply to the Colonies. We hope, and we believe, that the necessity for doing so will not arise; for we shall be much indeed surprized if the statesmen who so confidently, and, as we believe, so wisely, assert the claim of the Colonists to manage their own civil affairs, should continue the obsolete and injurious restrictions which at present confine and cripple the action of the Church.—*Colonial Church Chronicle.*

SELECTIONS FOR GOOD FRIDAY.

No Way but by the Cross.—Behold, in the Cross all doth consist, and all lieth in our dying thereon; for there is no other way unto life, and unto true inward peace, but the way of the holy Cross, and of daily mortification. Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the holy Cross. Dispose and order all things according to thy will and judgment, yet thou shalt ever find that of necessity thou must suffer somewhat, either willingly or against thy will, and so thou shalt ever find the Cross.

Sometimes thou shalt be forsaken of God, sometimes thou shalt be troubled by thy neighbors; and, what is more, oftentimes thou shalt be wearisome to thyself. Neither canst thou be delivered or eased by any remedy or comfort; but so long as it pleaseth God, thou oughtest to bear it. For God will have thee learn to suffer tribulation without comfort; and that thou subject thyself wholly to Him, and by tribulation become more humble. No man hath so cordial a feeling of the passion of Christ, as he who hath suffered the like himself.

The Cross therefore is always ready, and everywhere waits for thee. Thou canst not escape it whithersoever thou runnest; for wheresoever thou goest, thou carriest thyself with thee, and shalt ever find thyself. Both above and below, without and within, which way soever thou dost turn thee, everywhere thou shalt find the Cross; and everywhere of necessity thou must hold fast patience, if thou wilt have inward peace and enjoy an everlasting crown.

If thou bear the Cross cheerfully, it will bear thee, and lead thee to the desired end, namely, where there shall be an end of suffering, though here there shall not be. If thou bear it unwillingly, thou makest for thyself a new burden, and increasest thy load, yet notwithstanding thou must bear it. If thou cast away one cross, without doubt thou shalt find another, and that perhaps a more heavy one.

Christ's whole life was a Cross and martyrdom; and dost thou seek rest and joy for thyself? Thou art deceived, thou art deceived if thou seek any other thing than to suffer tribulations; for this whole mortal life is full of miseries, and signed on every side with crosses. And the higher a person hath advanced in the Spirit, so much the heavier crosses he oftentimes findeth; because the grief of his banishment increases with his love to God.

Nevertheless this man, though so many ways afflicted, is not without refreshing comfort, for that he perceiveth very much benefit to accrue unto him by the enduring of his own cross. For whilst he willingly putteth himself under it, all the burden is turned into the confidence of Divine comfort. And the more the flesh is wasted by affliction, so much the more is the spirit strengthened by inward grace. And sometimes he is so comforted with the desire of tribulation and adversity, for the love of conformity to the Cross of Christ, that he would not wish to be without grief and tribulations; because he believes that he shall be unto God so much the more acceptable, the more and the more grievous things he can suffer for Him.

It is not according to man's inclination to bear the Cross, to love the Cross, to chastise the body, and bring it into subjection, to flee honors, willingly to suffer contumelies, to despise himself and to wish to be despised, to endure all adversities and damages, and to desire no prosperity in this world. If thou look to thyself, thou shalt be able of thyself to accomplish nothing of this kind. But if thou trust in the Lord, fortitude shall be given thee from Heaven, and the world and the flesh shall be made subject to thy command. Neither shalt thou fear thy enemy the Devil, if thou be armed with faith, and signed with the Cross of Christ.

When thou shalt come to this estate, that tribulation shall seem sweet, and thou shalt relish it for Christ's sake; then think it to be well with thee, for thou hast found a Paradise upon earth. As long as it is grievous to thee to suffer, and that thou desirest to flee it, so long shalt thou be ill at ease, and the desire of escaping tribulation will follow thee everywhere. If thou dost set thyself to that thou oughtest, namely, to suffering and to death, it will quickly be better with thee, and thou shalt find peace.

Know for certain, that thou oughtest to lead a dying life. And the more any man dieth to himself, so much the more doth he begin to live unto God. Nothing is more acceptable to God, nothing more wholesome to thee in this world, than to suffer cheerfully for Christ. And if thou could choose, thou oughest rather to wish to suffer adversities for Christ, than to be refreshed with many consolations; because thou wouldest thus be more like unto Christ, and more conformable to all the saints. For our worthiness, and the proficiency of our spiritual estate, consisteth not in many sweetnesses and comforts, but rather in thoroughly bearing great afflictions and tribulations. Indeed, if there had been any better thing, and more profitable to man's salvation than suffering, surely Christ would have showed it by word and example.—*Thomas a Kempis.*

Different Ends of Suffering.—Because all suffering is grievous, even as the contrary pleasant and acceptable unto the flesh, by occasion of this common accident, the just and unjust, suffering materially the same kind of grief, by hunger, pestilence, sword, or the like, imagine that they suffer simply the same: whereas in truth their sufferings formally, and even essentially, are different. The end of God is never the same in both, howsoever upon both He seemeth to lay the same burdens. But being both in the same furnace, the one are as stubble, the other as gold: being stricken with the same rod, the one receive the torment of a judge, the other the chastisement of a father. The righteous therefore may have their fancies; they may, being carried away with grief or distempered with passionate affections, conceive worse of their own estate than reason giveth: but surely there never was yet that hour, wherein, if mortal eyes could discern the things that belong unto solid happiness, the hearts of the most unhappy would not wish, as Balaam's did, "O that we were as the just and righteous!"—*Hooker.*

Rejoicing in Sufferings.—The children of God are not called to so sad a life as the world imagines: besides what is laid up for them in heaven, they have, even here, their rejoicings and songs in their distresses, as those prisoners had their psalms even at midnight, after their stripes, and in their chains, before they knew of a sudden deliverance. True, there may be a darkness within, clouding all the matter of their joy, but even that darkness is the seed-time of after-joy: light is sown in that darkness, and shall spring up; and not only shall they have a rich crop at full harvest, but even some first-fruits of it here, in pledge of the harvest.

It is a sweet, a joyful thing to be a sharer with Christ in anything. All enjoyments wherein He is not are bitter to a soul that loves Him, and all sufferings with Him are sweet. The worst things of Christ are more truly delightful than the best things of the world; His afflictions are sweeter than their pleasures; His reproach more glorious than their honors, and more rich than their treasures. Love delights in likeness and communion, not only in things otherwise pleasant, but in the hardest and harshest things, which have not anything in them desirable, but only that likeness. So that this thought is very sweet to a heart possessed with this love. What does the world by its hatred, and persecutions, and revilings for the sake of Christ, but make me more like Him, give me a greater share with Him, in that which He did so willingly undergo, for me? "When He was sought for to be made a king," as St. Bernard remarks, "He escaped; but when He was sought to be brought to the cross, He freely yielded Himself." And shall I shrink and creep back from what He calls me to suffer for His sake! Yea, even all my other troubles and sufferings I will desire to have stamped thus, with this conformity to the sufferings of Christ, in the humble, obedient, cheerful endurance of them, and the giving up my will to my Father's.—*Leighton.*

The Denial.—Whilst these things were acting concerning the Lord, a sad accident happened to His servant Peter: for, being engaged in strange and evil company, in the midst of danger, surprised with a question without time to deliberate an answer, to find subterfuges, or to fortify himself, he denied his Lord shamefully, with some boldness at first, and this grew to a licentious confidence, and then to impudence, and denying with perjury that he knew his Lord, who yet was known to him as his own heart, and was dearer than his eyes, and for whom he professed but a little before that he would die. But thus he became a sad example of human infirmity; and if the prince of the apostles fell so foully, it is full of pity, but not to be upbraided, if we see the fall of lesser stars. And yet, that we may prevent so great a ruin, we must not mingle with such company who will provoke or scorn us into sin; and if we do, yet we must stand upon our guard, that a sudden motion do not surprise us; or if we be arrested, yet let us not enter further into our sin, like wild beasts intricating themselves by their impatience. For there are some who, being ashamed and impatient to have been engaged, take sanctuary in boldness and a shameless abetting it, so running into the darkness of hell to hide their nakedness. The holy Jesus, in the midst of His own sufferings, forgot not His servant's danger, but was pleased to look on him when the cock crew; and the cock was the preacher, and the look of Jesus was the grace that made the sermon effectual; and because he was but newly fallen, and his habitual love of his Master, though interrupted, yet had suffered no natural abatement, he returned with the swiftness of an eagle to the embraces and primitive affections of his Lord.—*Bishop Taylor.*

The Smiting.—Now that they had taken Jesus, they wanted a crime to object against Him, and therefore were desirous to snatch occasion from His discourses, to which they resolved to tempt Him by questions and affronts: but His answer was general and indefinite, safe and true, enough to acquit His doctrine from suspicions, and yet secure against their present snares: for now Himself, who always had the innocence of doves, was to join with it the prudence and wariness of serpents; not to prevent death, but that they might be destitute of all appearance of a just cause. And here that holy face, in the beholding of which much of the celestial glory doth consist; that face which the angels stare upon with wonder, like infants at a bright sunbeam, was smitten extrajudicially, with circumstances of despite, in the presence of a judge, and none reproved the insolency and the cruelty of the affront. But so the Scripture was fulfilled, "He shall give His body to the smiters, and His cheeks to the nippers." But no meekness or indifferency could engage our Lord not to protest His innocency: and though, following His steps, we must walk in the regions of patience and tranquillity; yet we may represent such defenses of ourselves, which, by not resisting the sentence, may testify that our suffering is undeserved.—*Bishop Taylor.*

The Mocking.—After they had scourged Him without remorse, they clothed Him with purple, and crowned Him with thorns, and put a cane in His hand for a sceptre, and bowed their knees before Him, and saluted Him with mockery, with a "Hail, King of the Jews!" and they beat Him, and spat upon Him; and then Pilate brought Him forth, and showed this sad spectacle to the people, hoping this might move them to compassion, who never loved to see a man prosperous, and are always troubled to see a man in misery. But the earth which was cursed for Adam's sake, and was sowed with thorns and thistles, produced the full harvest of them, and the second Adam gathered them all, and made garlands of them, as ensigns of His Victory, which He was now in pursuit of, against sin, the grave, and hell. And we also may make our thorns, which are in themselves pungent and dolorous, to be a crown, if we bear them patiently, and unite them to Christ's passion, and offer them to His honor, and bear them in His cause, and rejoice in them for His sake. And indeed after such a grove of thorns growing upon the head of our Lord, to see one of Christ's members, soft, delicate, and effeminate, is a great indecency, next to this of seeing the Jews use the King of glory with the greatest reproach and infamy.—*Bishop Taylor.*

"Behold the Man."—Thus was our Lord crowned, and this was His coronation-day. The hall of judgment was His kingly court, and these kneelers were His courtiers. There was no part of His most adorable Person, but was marked with suffering and indignity. His head was bleeding with the crown of thorns, and beaten with the reed; His divine countenance, from the brightness of which angels hide their eyes in adoration, before which the heavens are not clean, was defiled with spitting, and bruised with blows; His back was mangled with the scourging of rude soldiers; His knees were already weak through fasting, and worn with kneeling. His whole sacred Body was exposed to nakedness, and covered with the mockery of the purple robe, as before it had been with the bloody sweat. His tender neck was bruised and bound with the weight of the cross. His holy hands were at this time given to the mockery of the reed, and afterwards pierced and bleeding with nails. His eyes were hurt with the sight of horrid and malicious passions; His ears with dreadful words and revilings.

Let us dwell on this amazing scene. The Giver of life is called guilty of death; the only innocent a malefactor; the Saviour of soul and body is set aside for a murderer; the Author of liberty is fast in bonds. But surely He that suffers in this manner must have crimes upon Him which Pilate knows not of; the Jews know not of them; and the devil knows not of them; but eternal Justice in His own secret councils hath laid on Him the iniquity of us all. His Sacred Body was all one wound for our sakes, because there is no part, but which ministers to sin. He wore that mock crown on account of our ambition; and the thorns, of which it was made, were on account of those worldly cares in us which choke the good seed. His ears were full of reproaches on account of our love of flattery; His face was defiled with spitting on account of our personal vanity, which leads to so much sorrow and sin. For the abuse of our liberty, He is bound to the pillar; for the pollution of our hands, His are pierced with nails; and for our feet that have gone astray, His are bleeding. His shame and nakedness is to atone for our vain adornings. His silent patience is to expiate our impatient murmurings and false excuses. The lying accusations that are poured on Him are for our calumnious reproaches of each other. And His tongue is dried up for our evil language. For our desires to be glorified and admired in the assemblies of men, He is brought forth by Pilate in derision and scorn, saying to the assembled multitude, "Behold the man!"—*Williams.*

Christ upon the Cross.—In the midst of two thieves, three long hours the holy Jesus hung, clothed with pain, agony and dishonor, all of them so eminent and vast, that He who could not but hope, whose soul was enchased with divinity, and dwelt in the bosom of God, and in the cabinet of the mysterious Trinity, yet had a cloud of misery so thick and black drawn before Him, that He complained as if God had forsaken Him. And as God behind the cloud supported Him; so His soul in that great desertion had internal comforts proceeding from consideration of all those excellent persons which should be adopted into the fellowship of His sufferings, which should imitate His graces, which should communicate His glories. And we follow this cloud to our country, having Christ for our guide: and though He trod the way, leaning upon the cross, which, like the staff of Egypt, pierced His hands; yet it is to us a comfort and support, pleasant to our spirits as the sweetest canes, strong as the pillars of the earth, and made apt for our use by having been borne and made smooth by the hands of our Elder Brother.—*Bishop Taylor.*

The Virgin Mother at the Cross.—With regard to the blessed Virgin it is remarkable how Scripture seems to have thrown around her a sort of holy silence; and that too, on occasions such as the present, at the Crucifixion, and also at the Resurrection, when we look with an intense interest for anything that we can learn respecting her. There appears, also, to be a sort of mysterious reserve in what is recorded of our Lord's expressions towards her, or respecting her. It was, we may venture to suppose, out of tender consideration for our weakness, and from His foreseeing that great heresy, which should arise in the Church, under the plea of doing her honor. And this will account for the circumstance, that on the few occasions, in which our Lord is mentioned as addressing His mother, there is something different from what we should have been inclined to expect. Thus, in the first miracle at Cana of Galilee, in speaking of His miracles, He seems to separate her interference from any control in the exercise of His Divine power; and in no less marked a manner had he done the same at twelve years of age, when engaged in His "Father's business;" and again in that emphatic declaration, made to the person who spoke of the exceeding blessedness of His human mother, "Yea, rather blessed are they that hear the word of God, and keep it." However, on this occasion, when our Lord is manifested to us as speaking to His earthly Parent, His words are extremely few and short. Nor does He speak for her consolation in those high and Divine terms in which He had spoken to His disciples, when He was consoling them for His loss; that He would send the Almighty Comforter to be with them; that He Himself would be with them; that He, and His Father, and the Holy Spirit, would make their abode with them; but He commits her to the charge of another, as one needing human support and human comfort. It was, indeed, the very highest office of filial duty and affection, when He committed her to His beloved disciple, and at such an hour of extreme agony was mindful of her; but still it was human. He committed her as one human and infirm; the hallowed scene suggests the thoughts, if one may reverently venture to say so, not so much of transcendental and heavenly, as of domestic love; of piety indeed infinitely perfect and adorable, but in actions rather filial and parental than Divine. Indeed, in the beloved disciple himself, the view which we obtain of His character in conjunction with the Virgin-mother, is rather the domestic side, than that which is represented by his emblem, the Eagle, by his deep and Divine Gospel, or the mysterious Apocalypse, in which He is usually presented to us; or as reclining on the bosom of the Incarnate Word, the Ever Blessed God in the flesh. Our Lord acknowledges her not in His miracles, which were Divine, but in His agony, when she needed sympathy. Now was the time when "the sword was to pierce through her own soul;" when all that was human in our Lord, of which she was the parent, was racked with anguish; and she who was so "highly favored" above woman, had the sign of God's favor vouchsafed to her in the greatness of her afflictions, when "the iron entered into her soul."—*Williams.*

Awfulness of the Saviour's Sorrows.—Our Blessed Lord took apart His three favored disciples, that they alone might witness His agony by a closer and more intimate approach; it might, therefore, seem a hazardous presumption for us to venture near, and gaze upon *His* most sacred sorrows. But if we might be allowed to do so, He seems to teach us that it must be to watch and pray with Him the while. If these indeed were the only ones privileged to behold Him in His humiliations, we might indeed draw back with fear. But even the heathen Pilate was moved to awe at the sight of Him in His crown of thorns. Even the Roman centurion, from standing at the foot of His Cross, was led to confession: and the thief on the Cross, from beholding Him more nearly in His afflictions, had his soul healed. But it may be said, these approached His adorable person in ignorance of His Divine Majesty, and in unbelief; and from beholding Him, learned something of godly fear; or by their own sufferings were made partakers of His Cross; and, so far as they knew of His inconceivable greatness, they reverenced and adored. Be it so; we therefore may draw near to Him, if it be but in fear; and every school of severe visitation affords the privilege to behold Him, and to be with Him. Not the beloved Disciple only, and His blessed Mother, were allowed to approach to the foot of the Cross; and to receive His last gracious commands. The penitent Mary Magdelene and the other faithful Mary found a place there for a while; and others also, those Galilean women, had it granted them to be spectators of that sad scene; when they stood, beholding from afar off, and beating their breasts returned. And a little before the Crucifixion itself, those poor women of Jerusalem that followed Him, bewailing and lamenting Him, along the way of sorrow and shame, were admitted to receive His sacred words and admonitions, although before the Chief Priests, Pilate, and the wicked Herod, He had observed that judicial and awful silence. And His words intimated that those who would weep with Him may indeed do so: but it is for themselves they are to weep. Let us therefore accompany Him, and if we be allowed to weep over guilty Jerusalem, together with Him, yet let it be for ourselves that we mourn.

Let it be with becoming thoughts of self-abasement and humiliation that we draw near to the city of His sorrows. When He came nigh unto Jerusalem He wept over it, at the thoughts of those calamities it was to endure. Far greater cause have we to weep on approaching the same, when we look back on the sufferings He there endured. Let us lay aside the luxuries of life, and all that ministers to human pride while we approach it.—*Williams.*

The Knowledge of Christ crucified.—You who are gazing on vanity, be persuaded to turn your eyes this way, and behold this lasting wonder, this Lord of Life dying! But the most, alas! want a due eye for this object. It is the eye of faith alone, that looks aright on Him, and is daily discovering new worlds of excellency and delight in this crucified Saviour; that can view Him daily, as hanging on the cross, and grow in the knowledge of that love which passeth knowledge, and rejoice itself in frequent thinking and speaking of Him, instead of those idle and vain thoughts at the best, and empty discourses, wherein the most delight, and wear out the day. What is all knowledge but painted folly in comparison of this? Hadst thou Solomon's faculty to discourse of all plants, and hadst not the right knowledge of this "Root of Jesse;" wert thou singular in the knowledge of the stars and of the course of the heavens, and couldst walk through the spheres with a "Jacob's staff," but ignorant of this "Star of Jacob;" if thou knew the histories of all time, and the life and death of all the most famous princes, and could rehearse them all, but dost not spiritually know and apply to thyself the death of Jesus as thy life; thou art still a wretched fool, and all thy knowledge with thee shall quickly perish. On the other side, if thy capacity or breeding hath denied thee the knowledge of all these things wherein men glory so much; yet do but learn "Christ crucified," and what wouldst thou have more? That shall make thee happy for ever.—*Leighton.*

COMMUNICATIONS.

For The Churchman.

PRAYER.

Prayer is the offering of request for favor or benefit. As a religious exercise required from men to God, it embraces every act of direct address to Him. Various important particulars connected with its genuine and acceptable character, arise out of the nature of Him *to* Whom, and of him *by* whom, it is to be made.

All our knowledge of God must, of course, be derived from the revelation which He has been pleased to give us. We are thus taught to believe in Him as possessing, in an infinite degree, every quality which can command the most profound veneration, the most cordial and devoted affection, and the most unreserved confidence; as a pure Spirit, omniscient, searching the very thoughts of our hearts; Who, therefore cannot be deceived by appearances; and Who requires the sincere and entire homage of His creatures. Prayer, then, to Him, must, to be acceptable, be the effusion of a sincere and devoted heart. Man may be deceived by words. He may believe his fellow men sincere, because they profess to be, when they are but dissemblers. Not so with the great God. The *heart* must be brought to Him, or the offering will be an abomination. Prayer must be the out-pouring of the *soul*, or it will not be heard.

Abstractedly considered, prayer does not necessarily require the words of the mouth, or even the formal shaping of the heart's emotion. That heart may be so overpowered with penitence, love, gratitude, or joy, devotion may be so absorbing, holy desire so intense, or affliction so deeply seated, that the soul may be, for the moment, deprived of power for aught else than prostration in silence before Jehovah's throne, and engagement in devotion which cannot wait for method or for words, though they be words but thought, not spoken. In calm and silent *meditation*, absorbing, though not confined by even mental language, there may be true offerings of the heart to God. Let that heart be sincere, and true, and enlivened by genuine faith, and the emotions thus gushing from it, will be acceptable to Him Who knoweth what is in man. Let the heart be untrue to Him, and the longest prayer, however correctly, fluently, and fervently expressed, will be of no avail for good, but be displeasing to Him.

When, however, we consider the nature of those who are to offer prayer, we see the necessity of directing our attention to it as an outward, as well as a spiritual exercise. Prayer can, indeed, be both known and acceptable to God, as merely the sincere and faithful offering of the *heart*. But in man's present compound spiritual and corporeal nature, its suitable *outward expression* is, as a general rule, necessary. In social worship this is, of course, indispensable. And in private also, experience and a knowledge of human nature show it to be ordinarily essential.

Prayer is not appointed to meet any want on the part of God, or as a means of His favor, necessary in itself, in order to His extending to us that favor. It is appointed for our good; to be promoted by the honor that He has been graciously pleased to allow to be thus done to Him; by His answering, if He sees it best for us, the request laid before Him; and by many spiritual advantages flowing to us from the very nature of the exercise. It keeps up a sense of our dependence upon Him, a most important and consolatory thing. It draws our minds to a very special consideration of our spiritual state. It brings us into a near contemplation of those attributes of the Deity which are calculated to excite our love, gratitude, devotion, and holy fear, and of which we are required, in order to purity and holiness of character, to be humble imitators.

For securing these and other practical benefits of prayer, it must become a habit, fixing our constant and devout regard.

Our minds are very materially governed by external circumstances. A state of entire mental seclusion can only be occasionally attained, and cannot be long preserved. To keep up a train of reflection, however intellectual or spiritual, and make it conducive to any important practical result, the aid which the mind derives from the body must be called in. Their mutual exercise is, while their union exists, necessary to the production of the greatest good.

However known and acceptable to God is that devotion in which the soul alone is exercised, man cannot long maintain it. The extraordinary impulse of feeling whence it originated must soon subside, and its deep and undivided meditation be soon interrupted. To preserve a proper influence over us, and keep the attention properly fixed and exercised, prayer must assume an outward and sensible form. The clothing of it in proper language, is known to have the effect of exciting, cherishing, and invigorating the true spirit of devotion, and restraining the mind from the heedless expansion, the irreverent lapses, and the wild extravagance, which are sad hindrances to true devotion. We are often ignorant into what extravagances our minds are capable of running, unless we put their emotions into a shape which admits of their being subjected to the judgment of reason and reflection.

It is therefore in kind regard to our own nature, and its spiritual good, that Holy Scripture enforces the duty of such devotion as is outward as well as internal. The merely outward, to be sure, is not Christian devotion: but the internal cannot long subsist, and cannot answer man's spiritual needs, except in connection with the outward.

The words of prayer, then, should be merely subservient to, and in aid of, the proper spirit of prayer. Consequently, they ought not, at the time of praying, to be an important object of regard. The mind should never be drawn off from the subject of prayer, and the Great Object to Whom it is addressed, to the mere manner of its performance. The proper selection of words should then receive no attention: and yet these should be, in all respects, humble, reverent, devout, fit for evangelical devotion, and proper and sufficient for the occasion.

These principles, obviously connected with enlightened gospel-views of prayer, lead directly to the conclusion that precomposed forms, drawn up with care, and fraught with the principles and spirit of the Bible, are most likely to answer the holy ends of prayer. They relieve the worshipper from all care in the proper selection of words, and the proper character and arrangement of his petitions; which, to a devout and reverential praying spirit, must necessarily be subjects of thought and anxiety; and such as, pressing on the mind during prayer, can hardly fail to have a weakening and neutralizing effect upon the true devotion of the heart. This can be best maintained—as has been largely felt in the experience of holy men—by an approved form.

Prayer, according to the evangelical standard, should be the language of faith, penitence, humility, reverence, gratitude, love, sincerity, and affectionate confidence; and so formed as both to exercise and nourish these graces. Whether our prayers are of this character can surely be best determined by a calm and serious consideration of them before we adopt them as our offering. Knowing how our hearts should be affected in prayer, it is much more probable that they will be so, when we adopt a form known to be fitted to produce the proper effect, than when we trust for this to the feeling and judgment of the moment. The salutary *discipline of mind*, which is one of the valuable effects of prayer, can be much more favorably exercised, when the mind is brought into conformity with a prayer known to be what prayer should be, than when the prayer is made to conform to the existing state of mind.

In public, domestic, and other social worship, there are peculiar advantages attached to the use of prescribed forms of prayer. In the conductor of the worship, all anxiety is thus removed arising out of fear—greatest in the most devout—of the consequences of natural timidity or embarrassing circumstances; or out of a desire that the exercise be appropriate in itself, and interesting and edifying to those present; which anxiety must necessarily involve mental occupation, extraneous from, and not favorable to, the true spirit of prayer.

It ought, also, in justice, to be added, that the use of an approved form removes from the leader of social prayer the temptation, so strong to poor human nature, to making it a means of inculcating peculiar sentiments, displaying peculiar powers, showing how well he can make a prayer, or indulging vanity for the supposed possession of special gifts.

To those who are to follow the leader in prayer, its form is necessarily a prescribed one, whether it be composed by him at the time, or whether, having been previously composed, it be then adopted by him. In either case it is, to *them*, a form. There can be no union in prayer without union in a form of prayer. When this form is previously known to the worshippers, they are under no necessity of listening attentively to it, or pondering on its subject-matter, in order to know whether they can understandingly and conscientiously unite in it: neither of which is praying.

It should never be forgotten that facility in devising, arranging, and uttering the words of prayer, or ingenuity or judgment in selecting and ordering its subjects and method, is not praying. It may be the consequence, simply, of general fluency of speech, of study and habit directed in that particular channel, or even of a bold, self-confident, and vain-glorious disposition. The meekness, humility, self-suspicion, and trembling penitence, so fitted to evangelical devotion, may very naturally lead the Christian to seek aid in what requires to be so thoughtfully, diffidently, and reverentially done, as leading Christians to the throne of the heavenly grace with their offerings of prayer and praise.

God willing, the subject will be resumed in the next number. B. T. O.

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All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

GOOD-FRIDAY AND EASTER.

The sufferings and the triumphs of Christ are tied together by some mysterious principle of sympathy and dependence. This is evident alike from the counsels of God as set forth in Scripture, and from the economy of Providence as unfolded in history; the drawing of all men unto Christ having in fact proved the consequence, as it was the preappointed end and purpose of His being lifted up from the earth. To discern, though not to fathom, to apprehend, though not to comprehend, the ground of that union, lies within the reach and scope of natural reason, as acting upon the data of observation and experience. Men at all times, and the best and wisest men in the highest degree, seem to have had an instinct, that in suffering lay, somehow, a remedy for sin, and was involved the operative virtue of an overmatching and rectifying principle. And that instinct, even when in the darkness of nature men could not see, has still put them upon feeling after, some external signs and correspondencies, whereon to stay their inwardly-prompted thoughts. Wherein we have an argument of the profound fitness and harmony which there is between the Gospel scheme of redemption and the natural frame and constitution of things. And so true it is that our nature, in its fallen, naked, dishonored and disfeatured state, still retains, as it were, an odor, a sort of dim, longing, and uneasy remembrance of those Divine superadditions to which it was originally fitted, and in the endowment of which it once stood. So that the principle in question, however men in their self-wisdom may revolt against it and think to put it out of sight, will be evermore returning to them, and authenticating itself to be as deep and strong as the foundations of nature. And in that principle, as embodied in the doctrine of the Cross, is reflected and realized to the soul of man the most enduring and self-asserting law of his moral constitution.

But these are speculations wherein it is not our purpose to indulge. We have now reached the point of time where, in the order of the Church, the utmost that we can conceive of the "awful modesties of sorrow" and of the solemn exultations of hope meet together. What we have been saying may serve by way of preface to a few such thoughts as lie within the circle and home of what may be regarded as a Christian's proper meditations. For to the mind of a Christian what should be more grateful and familiar than the consideration how in the sufferings of the Cross were published and put into irresistible operation "the unsearchable riches of Christ?" Surely we can never cease to meditate and admire how the simple fact of Christ and Him crucified has actually done more work, produced more and greater results, than all the mere human agencies in existence; how all other powers have fallen before it, and crumbled around it; and how the history of the world for eighteen hundred years concurs with the holy Apostle in pronouncing it to be "the power of God and the wisdom of God."

At first it only acted upon and through the minds of a few artless and unlearned men, in an obscure corner of the earth; yet from some of them it produced writings which, even as specimens of composition, surpass the best achievements of human learning, and genius and art. Though it was given to them wrapped up in promises and assurances of unceasing labor and want and sorrow, of poverty and reproach and persecution, still, for some inexplicable cause, they could not refuse it, nor, when those bitter promises were fulfilled, could they renounce it. In their weaponless hands and homely speech it grew and spread amid the toughest oppositions and fiercest hostilities; and as the voice of their message fell upon the ears and hearts of weak men and timid women, it inspired them with an energy and fixedness of purpose, a strength and elevation of soul, a calm, gentle, sober heroism, which could neither be shaken by the terrors of death, nor, which is more, by the blandishments of life. All the powers and principalities and dominions and interests and passions of the world were set in close and firm array against it, and put forth their stoutest engines of defense and offense to suppress it; yet they could not crush it, they could not even arrest it; nay, rather, out of all their enmities and oppositions it drew the elements of a new strength: every suffering resulted in a fresh victory; every onset became the occasion of a further conquest: fires, scourges, chains, flaying alive, sawing asunder, throwing to wild beasts, all modes, forms, instruments of torture and death, were laid in its way, and it turned them into food and nourishment, sucking growth and vigor out of them.

Was not here something of which we may truly say, "hell-gates are powerless phantoms when it builds?" In the seemingly-impotent event of the Son of Man being lifted up, there was a mysterious virtue which endowed men with ability not only to endure such things, but to glory in them, to embrace them as friends. He for whom they were wounded put into their every wound a tongue to preach Him, to plead for Him: the bruisings that he underwent for them pressed and infused into their souls a portion of His might and beauty and divinity; and in the sufferings of the Saints was breathed the awful eloquence of the faith and patience of the Saints: if they were slaughtered, their blood shot up in fresh battalions to invite the slaughterer's knife; if they were burnt at the stake, the seed of their doctrine was wafted abroad and scattered over the nations by the smoke of their burnings. Here was indeed the most terrible antagonist that ever men undertook to cope withal; an antagonist, every blow against which only recoiled upon the smiter, every thrust at which only cut the sinews of the thruster; whose light blazed forth in the very fires that consumed its ministers, and whose foes were at last conquered and led captive by the sufferings of their unresisting victims.

Nor was this a mere transient epidemic, a convulsive, spasmodic struggle of virtue, such as hath sometimes been shown in other and even in wicked causes. For more than two hundred and fifty years, the history is stained at almost every page with the blood or scorched with the fires of Christian martyrs; thus attesting both the potency of the doctrine, and the hardness of its enemies: they would not have withstood so fiercely, but that they saw it was gaining and likely to overcome; while at the same time their withstanding only augmented its power and ensured its triumph.

> Lament! for Diocletian's fiery sword
> Works busy as the lightning, but instinct
> With malice ne'er to deadliest weapon linked,
> Which God's etherial storehouses afford:
> Against the Followers of the Incarnate Lord
> It rages:—some are smitten in the field—
> Some pierced to the heart through the ineffectual shield
> Of sacred home;—with pomp are others gored
> And dreadful respite.

What was true of Dioceltian's reign was also true, though in somewhat less degrees, of nearly the whole period mentioned. And during that period, the doctrine, which so much effort was made to strangle in the blood of its believers, was spread over the whole of the then civilized world: in institutional forms of adamantine strength and perdurable toughness it was deeply and firmly rooted in all the nations, incorporated, as it were, with their soil, their rocks and hills and streams; forms which have outstood many wasting and devouring centuries; which yet stand beating and blushing with the vigor of everlasting youth; and which are likely to stand till time folds up its wings. All this, to be sure, is simple matter of historical fact: it is an old story, familiar to our ears as household words; yet such is its depth and breadth of interest and meaning, that "age cannot wither it, nor custom state its infinite variety." In short, where the spectacle of the uplifted Saviour hath shed its mysterious efficacy into the minds and hearts of men, there it hath been ever found that

> bodies fall by wild sword-law;
> But who would force the soul, tilts with a straw
> Against a Champion cased in adamant.

Nor were the sinews and instruments of material force, the strengths and terrors of the sword, the only or the mightiest power that was arrayed against the Doctrine of the Cross. All the monuments of art, literature, and philosophy, all the forms of thought, the expresses of reason, the springings of poetry, the shapings of imagination, whatsoever the mind of the world then esteemed wise and beautiful and good, were drawn up and banded together to withstand and thwart the soft and gentle institution that issued from the wounds of the dying Redeemer. The spirit which then had possession of the world had hewn itself eloquent mouths out of rock, had wrought itself into monumental beauty and expression in stately domes and marble structures, in temples and statues and obelisks, had armed itself with sounds and numbers, was enshrined

> In sumptuous buildings, vocal in sweet song,
> In picture speaking with heroic tongue,
> And with devout solemnities entwined.

On the other hand, if the arm of that little apostolic circle was clothed with weakness, its mind was also clothed with simplicity. Men thought they were wise, and this is a thought that men do not readily part with; and here was an untrimmed, unfurnished doctrine that told them they must become fools that they might be wise, and proposed, by convincing them of their folly, to make them wise. The austere figure of the cross is all the poetry and all the reason that the Apostles have, to oppose these ample and varied furnishings. How shall they defeat, nay, how resist these accumulated resources of the human mind, this well-stored armory of thought? Is there a depth and power of beauty in the spectacle of Christ crucified, that can overmatch this vast and rich array; a many-voiced eloquence of truth and wisdom, that shall outcharm its cherished breathings? Such has been the case: from the cross hath issued a voice that has hushed them into unworking silence. All these well-filled treasures of art and philosophy this same soft and gentle institution has supplanted by providing better ones. All our capabilities of truth and beauty and good she sweetly draws to her side, and, by drawing, vastly enlarges and enriches them. If at first she repels our reasoning faculties, it is that they may be better fitted to come, and more benefitted by coming. Since her visiting, no form of thought, no shape of beauty survives, but what has been regenerated in her baptisms; and all our powers of reason rise with superadded strength and life from bathing in her healing and invigorating waters.

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In justice to the *Southern Churchman* perhaps we ought to state that that paper has at last published Bishop Whittingham's letter, after having it "under consideration" several weeks. It appears to be in some tribulation as to the effect of that letter. The paper complains as if it had been represented as having charged Bishop Whittingham with being a Romanizer. In what place it finds such a representation is more than we can tell: probably, in making the discovery it has used the same organs as in discovering that the Bishop has at length virtually confessed himself a "Tractarian." Certainly, to our dull perceptions, there is no such representation in Bishop Whittingham's letter; and we must have expressed our thoughts very bunglingly indeed, to have put our readers upon inferring any thing of the kind. It is our settled persuasion that that paper has not, formally and explicitly, made any such charge, and we presume none of our readers have understood it to have done so. In this, however, we have the charity to believe that the paper has been innocent of any good meaning. To bring a direct and open charge of that sort, would savor somewhat of manly and honorable dealing, forasmuch as in that case the author could be fairly held to answer. Besides, it would not be so effectual, as the using those arts, so congenial to a generous opponent, of doing injury without incurring responsibility—of hinting away character and influence, without calling any names; by scattering evil surmises and planting ugly suspicions. One great advantage of this course is, that if the injured party make any stir, the author can take refuge in the maxim, "A guilty conscience needs no accuser;" or if the former keep perfectly still, then the latter can seek revenge in the other maxim, "None so blind as those that wont see!" We repeat, therefore, that we do not believe the *Southern Churchman* has been or would be guilty of any such direct and open charge upon Bishop Whittingham, as should not leave it a chance to dodge and shirk the responsibility.

THE CHURCH AT HOME.

New York.—The parish of St. Barnabas is to resume its services on the afternoon of Easter day, at 4 1-2 o'clock. They will worship, for the present, in an "upper room," second story, of the De Milt Dispensary, corner of Twenty-third street and Second Avenue, where a chapel has been fitted up. The seats are to be free, and services held regularly every Sunday, morning and evening. The flock is to be in the care and the leading of the Rev. Mr. Weaver; and, all together, the work is to begin under very encouraging auspices. It cannot possibly succeed beyond our wish.

From the catalogue of the General Theological Seminary, which has just been issued, it appears that the present number of students is fifty-seven; of whom thirteen are seniors, twenty-seven middlemen, and seventeen juniors. The whole number of the Alumni is four hundred and seventeen, of whom forty-five have deceased.

Since Thursday the 10th inst., the Right Rev. the Provisional Bishop has confirmed as follows: Friday the 11th, at St. Peter's, South Brooklyn, *seven;* Sunday the 13th, in the morning, at St. Bartholomew's, New York, *twenty-one;* in the afternoon, at St. Luke's, *thirty-eight*, including one in private, making over one hundred confirmed in this parish since the Rev. Isaac H. Tuttle took charge, being a period of about two and half years; in the evening, at Emmanual, *twenty-seven;* Wednesday the 16th, in private, a sick member of Calvary; in the evening, at St. Mark's, Williamsburg, *fifteen;* Sunday the 20th, in the afternoon, at St. Stephen's, New York, *twenty-five;* in the evening, at All-Saint's, *thirty-three*, of whom *five* were converts from Romanism. On all these occasions the Right Rev. Prelate addressed the candidates, and on several of them preached.

Massachusetts.—Last week the Right Rev. Bishop Eastburn held an ordination in Christ church, Boston, and admitted Mr. Colburn to the Holy Order of Deacons.

Rhode Island.—It is said that the Standing Committee have invited the Right Rev. Bishop Burgess, of Maine, to perform Episcopal duties in the Diocese.

Connecticut.—Sunday, March 13th, the Right Rev. the Assistant Bishop preached twice at Grace church, Hamden, confirmed *five*, two of whom were pupils of the Rectory School, and addressed the candidates.

Western New York.—On Sunday the 13th inst., the Right Rev. Bishop De Lancey, visited Trinity church, Seneca Falls, preached twice, and confirmed *five* persons. Returning to Geneva the same day, in the evening he preached for the first time in St. Peter's chapel. This, as we learn from the *Gospel Messenger*, is a building near the park, once occupied by Congregationalists, afterwards by Presbyterians, and lately purchased for the use of the Church, to be opened for divine service every Sunday evening as a Free Chapel. There being still some debt upon the building, it will not be consecrated at present.

New Jersey.—On Palm Sunday, 20th March, in St. Mary's church, Burlington, the Rev. Professor Doane read morning prayer, and the Bishop preached and confirmed twenty-two persons, making *forty-three* in this parish since the last convention.

The Bishop's purpose to go abroad as advised by his physician and urged by his friends, is abandoned; his health having improved and the pressure of his duties rendering his absence at the present time inexpedient.

Pennsylvania.—The Right Rev. Bishop Potter has issued a Pastoral Letter to his clergy, from which may be gathered some interesting matter concerning the state of things in the Diocese. The main points of the Letter are as follows:

On two occasions, within the last two years, I have requested your attention to the importance of securing *simultaneous* contributions to Church charities—especially in those congregations which have as yet no fixed and efficient system for collecting the offerings of the people. The morning of *Easter* was designated as a time when collections might be made for a very important object which is under the care of no society, and is yet closely identified with the extension of the Church. I refer to *Church Building* in places where our services are little known, and where no adequate means exist for erecting such Houses of Worship as are needed.

It has been intimated to me, that these contributions on Easter day would excite more interest, if points were specified where buildings are going up and assistance would be important. I therefore indicate, as objects worthy of the liberal aid of our people, the attempt, now making, to erect churches at Scranton, at New Castle, at Monte Alto Furnace, at Tamaqua, and in Sugar Creek township. *They are all new enterprises;* being in places where until recently the services of our Church were unknown. The congregation at Sugar Creek is composed of Irish immigrants, devotedly attached to the Episcopal Church, but wholly unable, without aid, to provide themselves with its worship and teaching. Scranton, New Castle, and Tamaqua, are towns that have sprung up, within a few years, in the midst of our coal and iron, and are increasing with startling rapidity. The number of persons who either belong to our communion, or who desire to have its services and to educate their children in its ways, is very considerable in each of these places, and is constantly growing. Their pecuniary means, however, are by no means proportioned to their numbers, and efficient aid rendered, at this time, will be of the greatest service.

The enterprise at Monte Alto owes its existence and promising state to the unobtrusive and untiring labors of one lady, and will prove, I trust, rich in blessing to the neighboring population. The addition of a few hundred dollars to the means already gathered will secure the early success of the noble efforts which have been made by those more immediately interested, and will give us, for the first time, a church in Franklin county.

I commend these objects to the generous consideration of the clergy and congregations who may consent to take up an Easter collection for Church Building.

THE CHURCH ABROAD.

England.—The most important item touching the English Church, is the nomination of the Rev. John Jackson, rector of St. James', Piccadilly, to the vacant See of Lincoln. Mr. Jackson is a member of Pembroke College, Oxford, and voted for Mr. Gladstone at the late election. He was ordained not many years since to the curacy of Hornsey. Near the close of 1845, the parish of St. James' became vacant by the promotion of the Rev. J. G. Ward to the deanery of Lincoln. Not long after, the living was given to Mr. Jackson by the Bishop of London, in whom the patronage of St. James' is vested. Upon his taking possession, a large number of the parishioners were much annoyed, and for a long time kept aloof from the church. But the deportment of Mr. Jackson was such as to win him general respect, and after a while the seceders returned, and are now among the foremost in regretting his removal. During the late Administration, Lord St. Leonards, then Lord Chancellor, prefered Mr. Jackson to a canonry in Bristol Cathedral. It is said that the Earls of Derby and Aberdeen, in common with many other statesmen, have been in the constant habit of attending the services at St. James'. Mr. Jackson will not have a seat in the House of Lords, until another vacancy occurs in the Episcopal Bench. The Bishop of **Llandaff**, who has hitherto been without a seat in Parliament, will succeed the late Bishop of **Lincoln** in the House of Lords.

A correspondent of the *Guardian* states that the Bishopric was first offered to the Rev. Dr. **Peel**, Dean of Worcester, and brother of the late Sir **Robert**; and that, upon his declining, the **Queen** expressed a wish that Mr. **Jackson** might be nominated. The choice seems to have given very general satisfaction. The *Churchman* says of Mr. **Jackson**, "He is a thoroughly earnest-minded religious man, an impressive preacher, identified with no party; and from his seven years' experience at St. James' he is doubtless well versed in parochial work; all which qualifications, even though not combined with that extent and depth of learning which some of our Prelates have possessed, will go far to make him a most exemplary and useful Bishop for such a Diocese." The *Times* has the following: "Mr. **Jackson** will bring to his new and arduous office the warm and discriminating friendship of his patron, the Bishop of **London**, the testimony of an admiring and devoted congregation, a style of preaching singularly simple and impressive, a single-mindedness, activity, and punctuality, as proved in the duties of a large and important parish, that cannot but warrant the highest anticipations of his future career."

The funeral of the late Bishop of **Sydney** was celebrated on Saturday the 26th ult., in the Metropolitan Church of Canterbury. A vast number of people flocked from all quarters to pay the last tribute of respect to the venerable Prelate. The procession was led by a large body of clergymen in their surplices, followed by the lay clerks of the Cathedral, and upwards of a hundred choristers and students of St. **Augustine's** Missionary College. The services of the day are said to have been peculiarly solemn and earnest; all present seeming to feel that in the death of Dr. **Broughton** the Church had sustained a very great loss.

The Bishop of **Ripon** has been visited with a Memorial, signed by twenty-six of his clergy, remonstrating against his ruling in the case of Mr. **Hayward**, who had applied for ordination to the priesthood. The point mainly insisted on, is the decision of the council in the case of **Gorham**, which they seem to hold as virtually overruling or superseding the formularies of Catholic doctrine as set forth in the *Prayer-Book;* that is, they construe the Royal Supremacy as in effect paramount to all other authority in the Church. In his reply, the Bishop, after thanking them for the expressions of respect and regard with which their Memorial is prefaced, continues, "But I cannot refrain from intimating that I should have recognized more evident tokens of those feelings, had the grave charges against your Bishop, which it contains, been communicated to him before they were spread far and wide through a newspaper; and had an opportunity been thus afforded him of sending forth his reply together with the remonstrance." We can spare room but for the following passage from the Bishop's reply:

> And now, my Rev. Brethren, in order to explain to you the better the principles on which I have acted, let me before I conclude recall to your recollection the position in which I found myself placed a few years since in relation to two of the clergy of St. Saviour's, Leeds. I was well aware that there was no law of the Church forbidding them to adopt the practice of auricular confession in their parish; but having gathered the mind of the Church of England on this subject from her formularies, I inflicted the acts of discipline with which you are acquainted. I met with much public obloquy and some private remonstrance for having closed a door which the Church had left open. I have never, however, for a moment repented the course I then adopted. Now the same principles which then guided me must rule my decisions in whatever quarter they may fall; I must search for the mind of the Church of England in her formularies as **God** has given me the ability, and deal even-handed justice to all parties according to the doctrine of **Christ** as held by this Church and Realm, without being a respecter of persons. It has been my constant purpose to uphold and defend the doctrines of the Church of England as settled at the Reformation, from whichever side they might be assailed; and I trust that it will please **God**, of His great mercy, in answer to my prayers, to grant me wisdom and courage steadfastly to pursue the same course. You may rely, however, upon my continuing to allow as much latitude to the interpretation of the language of the Church as I believe our formularies will permit; but I cannot consent to discard them in determining the doctrine of the Church, and adopt in their stead some vague principle of latitude beyond and without them, of which no one can define the limits; and I can only ask you to judge of the future from the past. I have long enough gone in and out among you to justify my appeal to your convictions that it is from no love of power and its exercise, but from a stern and imperative sense of duty alone that I have acted as I have done in the case on which you have addressed me. I felt that a solemn responsibility rested upon me from which I had not been absolved; and that I was bound to execute it as in the sight of **God** and of His Church. I could indeed have been well content to have still pursued that tranquil course which it has pleased **God** to permit me for so many years to tread, "studying to be quiet and to do my own business" in this remote part of the kingdom, without attracting notoriety; but tranquillity may be purchased at too dear a price, if it be at the sacrifice of one's own intimate convictions: and I can truly say that I would rather forego all the worldly advantages with which Providence has so richly blessed me, and begin life again at the age of nearly three score years, than I would bear in my bosom to the grave during the few remaining years of my life the corroding consciousness that through favor or affection towards some, or through fear of others, I had ever knowingly dealt unrighteous judgment.

The case seems to call for little if any commentary. The mode of publication which the memorialists chose, seems to infer that in their judgment a regular and orderly course of proceeding would not serve. They must needs get up some irregular and irresponsible action of public opinion, to override the prescriptions of authority and law. Of course the necessity of such a resort is the strongest possible argument against their cause. The *Guardian* gives the following opinion in the matter:

> The Bishop of **Ripon**, having rejected a candidate for ordination whose opinions on Baptismal grace were distinctly unsound, has been memorialized by a small body of his clergy. He replies in the temperate and conciliatory tone which is natural to him. The Bishop is necessarily the sole judge of a candidate's fitness for Orders; in the exercise of a discretion so uncontrolled, he rightly deems, on the one hand, that he ought to allow a large latitude for varieties of theological opinion; on the other, that the plain interpretation of the Church's formularies circumscribes this latitude by limits which he is not at liberty to disregard. This is safe ground. The only question in the present case is, whether he has rightly acted on his own principle. Are the formularies he refers to authoritative, and is the interpretation of them plain? On both points the Bishop appears to be right, and the memorialists to be wrong.

The Rectory of St. **Andrew Undershaft** having lately become vacant, the Bishop of **London** is said, on good authority, to have taken measures for augmenting several poor benefices in the patronage of his See, by appropriating £500 a year out of the revenues of that Rectory.

At a late meeting of the Society for the Enlargement, Building, and Repairing of Churches, the Archbishop of **Canterbury** being in the chair, grants were made for the building and enlarging of *ten* churches. It may be remembered that not long since, grants were made for a still larger number of similar cases. The thing is mentioned here as forcibly illustrating the onward course of the English Church.

The Rev. W. J. **Bennett** of Frome has announced his purpose of having in future, in lieu of Church-rates, an offertory in his church every Sunday morning, and an evening collection once a month; which he thinks will yield enough for all Church purposes in his district.

On Sunday Feb. 27 the Bishop of **Newfoundland** visited the parish of Kidlington, and took part in both morning and evening services; in the morning he preached to a crowded congregation, and in the afternoon catechised the boys and girls belonging to the national school; at seven o'clock he addressed a very large audience at the schoolroom, and gave some interesting particulars respecting the Church in his own diocese. His lordship, having formerly been minister of this parish, was received with much pleasure, and the numbers present at the meeting fully testified the high esteem in which his lordship is held by his former parishioners, many of whom could not even get a hearing at the doors, for the room was excessively crowded, and many went away even without a sight of his lordship. Some persons have opened a subscription, and liberal sums have been given as a special missionary fund for Newfoundland.—*Oxford Journal.*

The Archdeacon of Stafford has written to correct the impression conveyed by his previous letter, that the Theological College at Lichfield had been "abandoned, or at least indefinitely postponed." He had no such intention, and his object in writing was simply to allay the apprehensions with which the project appears to have been regarded in some quarters, and to assure his correspondent that ample time would be given for ascertaining the mind of the diocese, both as to the desirableness of the proposed institution, and as to the organization best fitted to give it full effect, an assurance which he begs thus publicly to repeat. —*Guardian.*

The Incumbent of St. Paul's, Knightsbridge, and St. Barnabas, Pimlico, has just issued a pastoral letter, from which it appears that there are twelve charitable institutions in that district in connection with the Church—viz., boys', girls', and infants' school; a grammar school and a girls' school for the middle classes; an orphan institution for choristers; a dispensary; a soup-kitchen; a lying-in charity; a loan blanket charity; a provident club; and a penitentiary for fallen women. There is also a Curates' Fund, which provides for seven Curates in the district. And all these are supported by the voluntary offerings of the people. There may be added to this list a small hospital at St. Barnabas, which a few pious ladies have undertaken to manage, placing it under the special supervision of the Clergy, the patients being nursed by the Sisters of Mercy. All these charitable objects, save the last, were planned and put in operation by Mr. **Bennett**, whose schemes of pastoral usefulness his successor, the Hon. and Rev. Mr. **Liddell**, is now endeavoring with much earnestness to work out. A hospital on a larger scale was one of those schemes, had the late devoted Incumbent been permitted to remain and carry them into full effect.—*English Churchman.*

The English papers are deeply regretting the destruction by fire of the fine old church at Doncaster. The conflagration took place on Monday morning the 28th ult. The oldest portion of this noble edifice was built about the year 1070; the tower is referred to the time of **Henry III**; the nave to a somewhat earlier date. It was regarded as a type of parish churches of the perpendicular style, and has for centuries been the pride and boast of Doncaster. In the space of three hours, the whole was reduced to a heap of ashes. The total loss is estimated at £100,000, and there was no insurance. Not the least part of the loss was the perpendicular window, considered by **Rickman** one of the finest in England; and within the last six months filled with stained glass at a cost of £700, in memory of the late Sir **William Cooke**, of Wheatley-hall, near Doncaster. The organ, it is said, was originally intended for the Temple church, London. Its peculiarity lay in having two trumpets and a clarion throughout the whole compass of what is called the great organ; of which stops the celebrated performer, Mr. **Stanley**, declared, that each was worth its weight in silver.

On the 18th of February, the Society for the Propagation of the Gospel in Foreign Parts held a special meeting, the Archbishop of **Canterbury** presiding, and unanimously adopted a strong and elaborate Petition to both Houses of Parliament, touching the Canada Clergy Reserves. Taking this paper as a specimen, we may safely affirm, that if the proposed measure of Church-spoliation is to go through, it will not be from any want of zeal and ability on the part of its opponents. The general tone and texture of this powerful document may be gathered from the closing paragraphs, which are all we can stay to give:

> That no steps have been taken by the Canadian Legislature to deprive the clergy of the Church of Rome within the said province of the accustomed dues and rights secured to them by the said acts of Parliament, or of the landed property which the law has hitherto allowed them to possess, or even to obtain the repeal of the said enactment, whereby there is reserved to both houses of the imperial Parliament a veto upon any bill which may be passed by the Canadian Legislature for depriving the Church of Rome of her said rights and property.
>
> That the society expressly and strongly disclaims any wish that the members of the Church of Rome in the said province should be deprived of the benefit and advantage of having such a provision for their clergy.
>
> But the society humbly submits that the members of the united Church of England and Ireland in the said province, whose Bishops and clergy acknowledge the supremacy of her Majesty alone, are at least as much entitled to the protection of the imperial Parliament, as are the members of the Church of Rome within the said province, whose Bishops and clergy acknowledge the supremacy of a foreign potentate; and that no measure ought to be passed by your honorable house, whereby the Canadian Legislature may be enabled to deprive them of that provision for their clergy which still remains to them.
>
> In conclusion, the society solemnly appeals to the members of your honorable house—as they reverence Him, in whose hands are the destinies of nations, and by whose approbation and favor alone their welfare can be secured—to see that they disregard not that justice which He has commanded, or the interests of that religion of which He is the Author.

Canada.—On Sunday the 13th inst., the chapel at Griffintown, hitherto known as St. Ann's, was consecrated by the Bishop of **Montreal**; Bishop **Hopkins** of Vermont being present and taking part in the services. The sermon was preached by the latter Prelate, on the text, "I have surely built Thee an house to dwell in, a settled place for Thee to abide in forever." It is described as being in that chaste and noble style of pulpit eloquence, of which Bishop **Hopkins** is so accomplished a master. The chapel was crowded to overflowing, and after sermon a collection of thirty-five pounds was taken up in aid of the Organ Fund. A second service was held in the evening, when the Bishop of **Montreal** preached an excellent discourse.

The several branches of the Diocesan Church Society have lately been holding their annual meetings, and putting forth their reports for the year. From the report of the Tecumseh and West Gwillimbury Branch the subjoined extract will serve to indicate the purposes of the society, and also the encouragement that is following its labors:

> The contributions for 1852 were not so large as they had previously been; but this, being traced to causes which will not in all human probability again occur, is not the source of any discouragement. In referring to other matters affecting the prospects of our Church in this township we may assume the tone of congratulation. In spite of the lukewarmness of some of her members, she has not only maintained her former ground, but has made great progress. Four years ago, owing to the great extent of the district under the Rev. F. L. **Osler's** charge, not more than two Sunday services in the month could be obtained; now there are *fourteen*, embracing five different stations. In Bradford, divine service is celebrated every Sunday throughout the year. A Sunday school has been established, and promises success. A handsome church, supplied with a melodeon, and the requisites for the decent performance of divine service, has been built, upon which a debt of forty-four pounds currency is still due, but which we hope to see liquidated this spring. A Sunday school, which numbers fifty children during the summer, is conducted in the north-west of the township, and measures are being taken for the erection of another church. It is hoped that before our next annual meeting we shall have a useful parochial library in connection with the Bradford church.

At the meeting of the Western District Branch, which was held on Saturday the 26th ult., in St. John's church, Sandwich, the Bishop of **Michigan** was present, and, says the *Canadian Churchman*, "delighted his hearers with some remarks, delivered in that impressive and fervid style, which gained him so many admirers in England. The warm and affectionate eulogium, which he pronounced upon our renowned Diocesan, could not fail to touch the heart of every Canadian churchman." Several very spirited resolutions were adopted, of which we have room for but the three following:

Moved by **Albert Prince**, Esq., seconded by the Rev. F. G. **Elliot**, missionary at Colchester;

Resolved, That this meeting entertains the strongest hope that under the altered management of the society affairs, the members of the Church throughout the Diocese will have increased confidence in its progression, and prosperity, and that their best exertions will be used to increase its funds and to enable it to extend the sphere of its missionary exertions.

Moved by the Rev. E. H. **Dewar**, rector of Sandwich, seconded by P. **Salter**, Esq., church-warden;

Resolved, That this meeting recognize in the general prosperity of this Province, and the material improvements which are so rapidly taking place, an imperative call upon the members of the Church to extend her influence, and provide the ordinances of religion for the large number of her people who are as yet spiritually destitute.

Moved by J. **Brewster**, Esq., seconded by M. **Richards**, Esq;

Resolved, That this meeting hails the presence of the Bishop of **Michagan** as a valuable token of the amity and good-will which unites the sister Churches of England and America, and tenders its sincere thanks for his able advocacy of the cause of the Church Society.

Other of these reports show that our Canadian brethren are carrying to their hard, their terribly hard work, such a stout-hearted energy and perseverance, as, with the divine blessing, cannot fail of success. All together, it is a story of great labors and trials, borne with undaunted spirit, and indomitable purpose. May **God** prosper them! and put it into our hearts both to help them by our means, and to be helped by their example.

The Whole Story.—Are the **Madias** condemned and prosecuted solely for reading the Bible? Multitudes have no doubt got this impression from reading only a certain class of Protestant journals, which have manifested a studious care to conceal the fact that they are also charged with the "crime" of possessing a translation of the English **Prayer Book**, and of teaching its doctrines. The reason of such a course is obvious. The Romish authorities have placed the Prayer Book in the same category with the Bible, and have regarded it as a most dangerous book, because it teaches that "the Church of Rome hath erred;" that the distinctive doctrines of Romanism are "fond things vainly invented, repugnant to the Word of **God**," and "cannot be taught without arrogancy and impiety;" and accordingly they have condemned and punished the poor **Madiais** for holding and inculcating the doctrines of this dangerous book. Now to give the intelligent reader of a newspaper information of such facts, side by side with articles on "tendencies in the Episcopal Church to Romanism" and "seeds of Popery in the Prayer Book," would be to administer the antidote with the poison, and bigotry would thus effectually defeat its own purposes. Hence honesty is sacrificed to consistency, and the reader is told but part of the story about the **Madiai** persecution.—*Calendar.*

FOREIGN.

England.—By the arrival of the steamships *Canada* and *Atlantic*, we are in possession of foreign news to March 8. In England the secular department yields little of importance save the proceedings of Parliament. In these there are several points of considerable interest.

On Friday the 25th ult., in the House of Lords, the Earl of **Ellenborough** presented a petition from the Native Association of Madras, complaining of grievances in the matter of taxation, and of obtaining justice, and delivered himself at length on the subject.——Lord **Aberdeen** replied that the Government had already determined to bring forward a measure on the subject during this Session.——Lord **Campbell** bore testimony to the scandalous proceedings in the inferior Courts of India, and said he did not wonder that the petitioners were not mealy-mouthed in describing such a system.——The petition was referred to the India Committee.

On Monday the 28th, the subject of the Canada Clergy Reserves came up a second time for discussion in the Lords. It was brought on by the Earl of **Derby**, who presented between fifty and sixty petitions from Scottish Presbyterians in Canada, praying that the settlement of 1840 might be maintained. His Lordship reviewed the whole question, deprecating the action contemplated by the present Government.——The Duke of **Argyll** urged in reply, that Lord **Derby** had formerly admitted that a redistribution of the fund might be necessary as circumstances altered. Had such a measure been proposed, the Bishop of **Exeter**, he thought, would have denounced that as "sacrilege."——The Bishop of **Exeter** wished the Duke of **Argyll** would quote his opinions correctly. He did not apply the word "sacrilege" to the redistribution at all, but to a measure which would lead to the confiscation of the reserves, because he held that money once devoted to the service of the Almighty could not be torn away from the sacred purpose for which it had been given without incurring the guilt of sacrilege. He did not wish it to be supposed that he was ready to acquiesce in a measure of redistribution, if it were suggested; most probably he would not; but certainly he did not mean to say that that would be sacrilege.——The Bishop of **Oxford** had arrived at a different view of the subject from that of the Canadian Bishops. He thought that, however inexpedient, it was a matter of strict justice to give the Canadian Legislature the power of dealing with this as with all other internal matters. Even if that Legislature would abuse their rights, it was no more an argument for withholding them than it would be to withhold an estate from the lawful heir because he would squander it away. All that we could do would be to give good and earnest counsel, in either case, and he did not feel those fears others felt, that this counsel would be thrown away in the present case. This speech gave rise to some pretty sharp words between **Oxford** and **Exeter**. But the most attractive feature of the debate came from the Bishop of **London**, whose noble speech we subjoin, as condensed in the *English Churchman.*

> The Bishop of **London** said that the simple proposition on which he proceeded was, that the Canadian Legislature has no right whatever to deal with the money of the Church in Canada. Such a right was never given to that Legislature; on the contrary, the maintenance intact of these Clergy Reserves was one of the conditions of the Canadian constitution conceded by this country. His Right Rev. friend had spoken of the secularization of the property under the proposed change as a far remote contingency—a vision; but he must confess that such a result appeared to him by no means a vision, and anything but remote. He would quite as soon trust to the Canadian Legislature the disposal of the Clergy Reserves, with the notion that it would deal generously with them, as he would trust the lamb to the wolf. Assuredly, if the language of his Right Rev. brother of **Oxford** were based on truth and justice, he did not see how the Church could go on at all. With slight variation, the arguments of his Right Rev. brother applied to the case of Churches nearer at home. It appeared to him that the Clergy Reserves of Canada were a sacred trust placed in the hands of the Imperial Parliament, and that to permit the alienation of any portion of that fund, more especially at a crisis like the present, would be a criminal abandonment of that trust, a flagitious violation of a sacred compact. Was England to stand alone in withholding from her distant dependencies that support which every Christian nation in the world deemed it a sacred duty to supply to those of its subjects who had left its shores for distant provinces within its realm? No colony, no dependence of France, was left unprovided with a Bishop and Clergy of the National Church. Was it to be the reproach of England, that her dependencies alone were to be deprived of this consolation and support? It was only wonderful how much the Clergy of Canada had done with the miserable pittance placed at their disposal—a pittance which, were it equally divided among the 550 parishes of the province, would give to each Clergyman no more than £75 per annum. There was no doubt that, since 1840, when this question was thought to be finally settled, the Church of Canada had greatly progressed, and agitation against it greatly diminished—a result attributable to the indefatigable energy of our Clergy, and to the admirable manner in which their very limited resources had been husbanded and applied to the best possible advantage. Earnestly, then, would he oppose any measure which went to deprive this valuable member of our Church of means with which so much good was effected.

Tuesday, March 1st, in the Commons, Lord **Dudley Stuart** asked the Government whether there were any truth in the rumor that a demand had been made by the continental powers for the removal of political refugees, and what course would be taken in case of such a demand. Lord **Palmerston** said that no such application had been made, and that any such would be met with a decided refusal. That no government could, even if they were so inclined—and the present were not so inclined—go about such a measure with any chance of success. That the British Government had never undertaken to provide for the internal security of other countries; it was enough for them to take care of their own. That while the British laws gave to foreigners a secure and peaceful shelter, those foreigners were bound to abstain from any intrigues, or any courses offensive to foreign states.

At a later stage of the proceedings, Mr. **Collier** moved for a Select Committee to inquire whether the Ecclesiastical Courts might not be abolished. The knife, he thought, was the only remedy for these. The Solicitor-General recommended Mr. **Collier** to wait awhile, and that, if the Government did not propose some measure of reform in these courts, he should then bring in a bill for that purpose. Dr. **Phillmore** said that the charge brought against the Ecclesiastical Courts, of having resisted all attempts at reform was unfounded. A large measure of reform had been drawn by advocates in these courts, by which all sinecures and 340 courts were abolished, *viva voce* evidence was introduced, and great alterations were made in the conduct of suits, rendering justice cheap, speedy, and effectual. On the part of the practitioners in these courts he earnestly desired an effectual and even sweeping reform; but they asked that both sides should be heard before a decision was come to. He then proceeded to show that exaggerated and even groundless charges were preferred against the Ecclesiastical Courts, remarking that the reforms suggested by Mr. **Collier** tended to remove all the business into the courts in which he practiced. The Attorney-General hoped the motion would not be pressed to a division. All agreed that the abuses of the Ecclesiastical Courts were intolerable and could be no longer endured, and the only question was as to the remedy, which was not free from very considerable difficulty. He agreed that the knife must be applied, but this must be done with discretion. Mr. J. **Fitzgerald** wished to ascertain distinctly from the Government whether the proposed reform would include the courts in Ireland? Lord **Palmerston** trusted that what had been said by the Lord Chancellor in another place, and the Attorney and Solicitor-General that night, would convince the House and the country that the Government meant completely to clean out the Augean stable, and they would not leave the legal arrangements of Ireland unreformed. After some further discussion, the motion was withdrawn.

On Wednesday the adjourned debate touching the Maynooth grant came up. It will be remembered that Mr. **Spooner** had proposed the withdrawing of this grant on the ground of its having been perverted from its proper design. Mr. **Scholefield** now moved an amendment, the effect of which was to repeal all state grants for religious purposes. After a long and spirited debate, the amendment was negatived by a vote of 262 to 68.

During the week the Election Committees of the House have unseated one Protectionist, Sir R. **Pigot** of Bridgenorth; two Radicals, Colonel **Boyle** of Frome, and Mr. **Wilson** of Clithero; and Mr. **Eccles** of Blackburn. Three of these oustings were for bribery, on the part either of the claimants or their partizans. Colonel **Boyle** was found to be disqualified by his holding a place of emolument under the Crown. Messrs. **Macaulay** and **Astell** at Cambridge have also been unseated, the charge of bribery at the last election by their agents having been made good. All which tells a sad tale for the purity of elections in old England.

Ireland.—The Board of National Education has been filled by the appointment of Dr. **Denvir**, Romish Bishop of Down and Connor, as a commissioner. On the death of Archbishop **Murray**, the late Government appointed Mr. **Blackburne**, then Lord Chancellor. The Bishop of **Meath** having also died, Dr. **Denvir** is now the only Romish Prelate in the Board. Since the resignation of the **Derby** Ministry, there has been an active stirring there amongst the opponents of national education; their alleged purpose being an inquiry, their real one to obtain a separate grant. The Religious Equality Committee was to have a meeting on the 28th, to get up some kind of agitation against the Government, on the ground that it was not disposed to legislate for Ireland "in a spirit of perfect religious equality."

France.—Another batch of senators has been created, and several new members added to the Council of State. Of the new senators none are men of any note, except Captain **Dore**, the faithful seaman who, on the fall of the first **Napoleon**, formed a plan of rescuing him, and taking him to America; and the Duke de **Trevise**, a son of Marshal **Mortier**.——The *Moniteur* of Sunday the 6th, contains a decree appointing a Commission, to visit every part of the Empire, inquire into the wants of the country, and report to the Emperor.

The dissensions of the Romish Church in France continued to be a theme of remark. Forty-three of the French Bishops are said to have joined with the Archbishop of Paris against the *Univers;* which would divide the Episcopate about equally. Of course the question must be referred to the Pope. A Roman correspondent of that paper says that on the 16th its chief Editor was presented to the Pope, and that his reception was understood to have been most cordial.

The Abbe **Lacordaire** has been ordered to quit France, in consequence of his violent sermon at the church of St. Roche against the Government.——The Archbishop of Bordeaux, it is said, was about undertaking a mission to the Pope, to secure, if possible, his presence at the coronation of the Emperor; and was empowered to make liberal terms, in the form of new bishopries, and the abolition of whatsoever was offensive in the Concordat.

Prussia.—On the 19th was signed at Berlin a commercial treaty between Austria and the German Confederation, the main features of which are reported as follows:

> Austria renounces all prohibitory duties, except on the peculiar articles of salt, tobacco, gunpowder, and playing-cards, which are Government monopolies. The trade in raw material, &c., as defined in the first schedule of the treaty, is free. All export duties on the produce of one State sold to the other are abolished. Navigation dues are equalized between the ships and ports of both countries. The consular agents of both countries are to protect the common interests of both. Transit dues are abolished, and access to the rivers, canals, and railroads of both parties is mutually conceded on the same terms. Provision is made for the introduction of a uniform monetary system. The treaty is concluded for a period of twelve years, and at a suitable time commissioners are to consider the propriety of effecting a more intimate commercial union.

Austria.—The *Augsburg Gazette* of the 26th states that the Austrian Government had formed the "energetic determination" of requiring the expulsion of **Mazzini** and **Kossuth** from England. That in case of refusal, no British subject would be allowed to cross the Austrian frontier.

The *Paris Moniteur* of March 1st, officially confirms the report that Count **Leiningen** had returned from Constantinople to Vienna, bringing the entire compliance of the Porte with his demands; his mission having thus proved more successful than was reported.

The "Proclamation to the Hungarians quartered in Italy" having been disowned by **Kossuth**, **Mazzini** has sent a letter to the *Daily News*, which contains the following:

> The original of the proclamation, signed by L. **Kossuth** in his own handwriting, is in my hands. It was sent to me by **Kossuth**, on my own request, during the last months of his sojourn at Kutayha, for the express purpose of being published in the case of an insurrectionary movement in Italy. It was never afterwards retracted. A copy of the proclamation was, at the time, deposited by me in the hands of the Central Internal Direction of our national party in Italy, so that, in case I should be prevented through death, or any other cause, from joining the movement, and **Kossuth** should be far at the time, a document of alliance and an appeal extremely important to the success of our indissoluble national causes should not be lost.

Italy.—The military authorities at Milan, believing **Mazzini** to be still in the town, have taken the most rigorous measures to prevent him from escaping. They even opened the coffins which were being carried to consecrated ground, to assure themselves that **Mazzini** was not concealed in one of them. By order of the Commandant, all the houses were illuminated on the 19th in rejoicing for the preservation of the Emperor's life. Orders had been issued to the householders to suspend, for the purpose of lighting the town, a lamp from the first floor of every fourth house, which is to remain burning from 6 o'clock in the evening until daylight. In case of disturbance the householders are to close their doors, and every man found in the street is to be treated as concerned in the affray. The inhabitants are forbidden to appear on the bastions from 6 o'clock in the evening till 7 in the morning.

Cape of Good Hope.—The Kaffir war has experienced a brief but decisive revival. Gen. **Cathcart**, having pushed into the Orange river sovereignty, came to close quarters with a mauraudiug tribe, and fought a battle or series of skirmishes, which cost many lives and lasted an entire day. The purpose of the expedition was, to check the depredations of **Moshesh** the Basutos chief, and compel a restitution of stolen cattle. The following curious paragraph comes to us in this connection:

> The demand of the Governor was the payment in three days of 10,000 head of cattle and 1,000 horses, in full of all demands of the British Government on this light-fingered potentate. **Moshesh** came to the Governor's camp, and used every argument which Kaffir diplomacy could suggest to him to avoid the dreaded demand. He did not know where to get the cattle from; the time was short and the cattle many; he had not control enough over his people to induce them to give up so large a prey. He bade the Governor not to talk of war, for a dog when beaten will show his teeth; and reminded the Governor, with some pungency, that the prisons of the colony were never empty.

Australia.—A correspondent of the *Melbourne Argus* gives the following account of the state of things at Port Phillip, which rather beats any thing we have heard of California:

> I am sorry to remark that the colony generally is suffering from a state nearly akin to anarchy as far as its social and material interests are involved. There is absolutely no protection whatever for life and property in this quarter, and to aggravate the calamity, some of the very worst characters are daily flocking to these diggings to seize the advantageous opening for the exercise of their profession which such a state of impunity offers. Outrages of every description and so numerous as hardly to attract observation, are hourly occurring. A species of terrorism pervades the whole of the townships which dot at intervals the road between the capital of the colonies.

The Church in Egypt. A meeting of English residents has been held at Alexandria, to consider the steps to be taken for the completion of the English Church in the city, the foundation stone of which was laid in 1839, and [illegible]0 sterling has already been expended upon it. Str[illegible] exertions are being made by the residents to com[illegible] the structure, and it is hoped that the Home Govern[illegible] will assist, rather than allow the sale of a portion of [illegible] ground adjacent to the church, which was a gift from **Mehemet Ali** to the English community.

Dr. McHale and the Reformation Movement. The *Psuedo* Archbishop of Tuam has fulminated another Lent "Pastoral" against the Reformation movement which is undermining Popery in his "Province." After expressing his pious horror at "the impiety of those false teachers who go forth, hired to delude and seduce the people, striving to plunge them into profligacy and corruption, should they succeed in destroying religion in their souls," and admitting that "those emissaries of Satan have been active in their efforts to detach the poor people from the faith in several places," Dr. **McHale** proceeds to assert that "those malignant efforts have not been successful," and more particularly with regard to the island of Achill, he states, on the credit of his Clergy there, that "the schools of the proselytizers, to which hunger alone had attracted destitute children, are becoming deserted every day, while the schools of the Monks and other Catholic teachers are numerously frequented." Nevertheless, he is determined not to relax his efforts. "We hope to keep up the increased number of Clergy whom we have established in remote and destitute districts with such manifest advantage; nay, to increase them still more, to enlarge the number of the monasteries of the Order of St. Francis, as well as the schools of the Christian Brothers, and to extend to other parishes the benefits of those missions, one of which the pious Fathers of the Order of Charity are about to open in Clifden." To obtain money for carrying out these intentions, is in fact the burden of the "Pastoral," which contains a proposal for the establishment of "a Diocesan Society for the preservation of the faith, and for the diffusion of Catholic education."

The Claims of Africa to Christian Sympathy.—A CARD.—The subscriber, a clergyman of the Protestant Episcopal Church of the Diocese of New York, is, with the approbation of the Right Rev. the Provisional Bishop, as also of the Rt. Rev. the Bishop of the Western Diocese, engaged as agent in behalf of the object of the New York State Colonization Society; which is, to promote the best interests of the colored race, by assisting in emigration to, and an advantageous settlement in, the Republic of Liberia.

The enterprise is *not denominational;* nor, if it were, could the end be attained; but it *is* eminently NATIONAL, PATRIOTIC, and HUMANE. As such it appeals to all good citizens to lend their aid; to help waft across the ocean, and plant amidst the blessings of freedom, those whose *elevation* will assuredly be the *result* of their being relieved from the disabilities which here press them down. It appeals to us thus to *help Africa;* to help the *down-trodden and oppressed in America;* to advance by legal, prudent, beneficent means, the *cause of freedom*, to which we owe so much; to help *discharge the debt* which every part of our country owes to injured humanity; and to assist in *raising a benighted continent* to THE ENJOYMENT OF THE BLESSINGS OF RELIGION.

ALL THIS we *can* do lawfully, honorably, justly, without cause of complaint from any source. By this charity, we help raise to hope, to enterprise, to happiness, our *brother*, who, though he has a skin not colored like our own, we cannot but feel should share our sympathy. Nor is *our* duty lessened by the fact that on that continent, now shrouded in moral darkness, two hundred and seventy-seven Bishops, as Ecclesiastical History informs us, once took their seats in Council of the Church.

I will do myself the honor to call on those whose hearts may incline them to act the part of the good Samaritan towards the fallen (my calls being only on the attendants of those churches whose Rector shall approve); and I will be happy to be the medium of communicating whatever their benevolence shall bestow. The number of applicants for assistance in going to Liberia, is constantly increasing; and aid is greatly needed.

FREDERICK FREEMAN,
Agent of the New York Colonization Society.

DIED,

On Saturday morning the 19th inst., **Sarah Elizabeth**, wife of J. **Otis Averill**, and daughter of **John H. Jones** Esq. of Cold Spring Harbor, L.I., where her remains were interred.

In Elkhorn, Walworth county, Wisconsin, on Thursday, March 3d, **William Lupton** Esq., in the 81st year of his age. For nine years he had been a resident in Wisconsin, where he was a useful and prominent member of the Church, the senior Warden of his parish, and repeatedly a delegate to the Diocesan Convention. He was born in New York city, Oct. 12, 1772, and graduated from Columbia College in 1789, being a classmate of the celebrated Dr. **John M. Mason**. He distinguished himself in college for his excellent standing, and then studied law. Possessed of an independent fortune, he did not apply himself to the business of the profession, but resided in this city and Brooklyn, until he was nearly forty years old. His fortune having become reduced, he removed to Delaware county, New York, where he spent many years struggling with adverse circumstances. About thirty years ago he returned to New York city, and resided here and at Brooklyn until his removal to Wisconsin. Brought up among the Dutch Reformed, he was led many years since into the communion of the Episcopal Church, to which his attachment was enlightened and stedfast, with increasing affection to his life's close. In New York he was a constant attendant in St. John's chapel, and there that strong affection for his Bishop (then his pastor) was formed, and that high confidence in him, which continued unabated to the last. In Brooklyn he was attached to St. John's church, then under the pastoral care of his friend and near connection, the Rev. E. M. **Johnson**. Few men have lived more endeared to family and kindred, more respected by society, more useful in public offices or in quiet citizen life, more firm in principle, consistent in profession or pleasing in manner—and above all more truly humble faithful followers of our **Lord** than he. His tastes were literary, his abilities of superior order, and to the very last year of his life his letters were models in sentiment and expression. His conversational powers, when he was drawn out, were great. Under severe and protracted trials of adverse fortune, his real goodness only showed more clear; and his submission, faith, and self-denial were the christian's own, for his every spiritual effort and hope were founded upon the Blessed Redeemer. His closing years were spent in a most peaceful retreat, and were peculiarly characterized by christian peace. After an hour's brief illness he expired in the presence of his beloved wife, daughter and grandchildren, leaving them full of sorrow, but full of comfort in the memory of his christian example and in the belief of the **Saviour's** promises. S. R. J.

NOTICES.

The Rev. T. TOWELL, for several years past rector of the Episcopal Collegiate Institute, Clifton, Staten Island, intends to remove into the city next month, to take charge of St. Paul's School, 48 East 24th street. Prospectuses may be had by applying at the school, or to Dr. SPENCER, at the Depository, 20 John street.

Protestant Episcopal Missionary Society for Seamen in City and Port of New York.—The annual meeting for the election of officers and managers, will be held in the Sunday School-room of the Church of the Ascension, on Easter Monday evening, at 7½ o'clock.
March 26, 1853. Thomas P. Cummings, Rec. Sec'y.

The Last Time.—The Protestant Episcopal service will be celebrated for the last time at Zion church, on Sunday next (Easter).
RALPH HOYT.

St. Barnabas Church.—The second story of the Demilt Dispensary, northwest corner of 23d street and Second avenue, having been fitted up for a Chapel, the services in this parish will be there resumed on the afternoon of Easter day, at 4½ o'clock, P.M.

The Chapel will thereafter be open regularly for service on Sundays at 10½ o'clock, A.M., and 4½ o'clock, P.M. Seats free. Collection on Easter afternoon for the procuring of books for the Sunday School. 2t

EPISCOPAL APPOINTMENTS.

Date. *Churches and Hours of Service.*
27, Easter Day, P. M. Holy Evangelists, New York.
E. Holy Trinity, Brooklyn.
28, Monday in Easter Week, P. M. St. Johns, Fort Hamilton.
E. St. Pauls, Flatbush.
29, Tuesday in Easter Week, A. M. St. Mary's, Brooklyn. Institution.
P. M. St. Thomas, Ravenswood.
E. St. Georges, Astoria.

ACKNOWLEDGMENTS.

Domestic Missions.—The Treasurer acknowledges the receipt of the following sums, since his last report:

Mrs. H. Willoughby, Berkshire, Vt., $2; ladies of same parish, $3; Rev. J. R. Lee, Leaksville, N. C., $10; Mrs. N. P. Binford, $1 50; Christ, Binghampton, W. N. Y., $26; Trinity, Ulster, N. Y., $8; Christ, Guilford, Ct., half, $15; Trinity, Rochester, W. N. Y., for the Epis. Miss. Ass. for the West, $75; St. Peters, Waterford, Erie co., Pa., $2; a lady of the church of the Holy Trinity, Brooklyn, N. Y., half, $50; Grace, Providence, R. I., $6; Christ, Sharon, Ct., $7 60; St. Andrews, Kent, Ct., $2 40; Richard Relf, Esq., per the Rev. H. N. Hudson, $6 37; St. Marks, Lima, Ind., $2 30; St. Johns, Bristol, Ind., $2 25; Trinity, Marquette, Wis., $1; St. Johns, Stamford, Ct., $32 47. Total $203 49.

Thomas N. Stanford, Treasurer,
New York, March 22, 1853. 137 Broadway.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Adam Norrie, Esq., to constitute him a patron, $100; St. Marys, Brooklyn, Rev. J. W. Shackelford, $10; a friend to the church, $18; a friend, $5; subscribers: Mrs. Henry Laight, $5; Mrs. Elizabeth Atwater, $2; Mrs. C. Guion, $2; Mrs. Margaret E. Guion, $2; Master George G. Guion, $2. Total $146.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Mar. 23, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Marys ch., Brooklyn, Rev. J. W. Shackelford, $4; Rev. Wm. S. Coffey, don. 75c; subscribers: Mrs. Henry Laight, $5; Mrs. Elizabeth Atwater, $1; Miss Caroline Jones, $1; Miss Mary Louise Guion, $1; Miss Clementine Guion, $1; Miss. Anna Guion, $1. Total $14 75.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Mar. 23, 1853. 20 John street.

The Poor.—The subscriber thankfully acknowledges the receipt of the following donations for the Poor of the church of the Holy Evangelists:

By S. & S., from F. $20; left at the house of the sexton, a small parcel by E. C.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. BENJ. EVANS, 172 Broome-st.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

From a friend, for the sick poor, $2 50.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Free Church of the Holy Martyrs.—The subscriber gratefully acknowledges the following donations for the poor:

F. $20.

Further aid may be left with Messrs. Stanford & Swords, 137 Broadway, or with JAMES MILLETT, 308 Broome street.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

Through Messrs. Stanford & Swords: $5 from A. B.; $2 from S. E. B.; $1 from A. H. B.; $10 from C.; $1 from the Proprietor of *The Churchman;* $10 from a lady member of St. Bartholomews ch.; $5 from M.; a bundle of clothing from R. D. Van Wagenen, Esq., which came in time of great need; for the poor, $20 from F.

March 14, 1853. D. V. M. JOHNSON.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16-1y No. 21 Park Place, and 18 Murray street.

SITUATIONS WANTED for two young ladies (sisters), in New York or its immediate vicinity, as resident or visiting governesses; or, having a thorough knowledge of accounts, they would be glad to accept engagements in a respectable Fancy goods or other establishment.
If engaged in teaching, in addition to the usual branches of an English education, they would also give instruction in Monochromatic and Pencil drawing, Music and Fancy works. One of the ladies has been engaged as assistant teacher in a Female Academy, and has subsequently taught school in one of the Western states. Address ANNABELL, office of The Churchman, New York. mar26-tf

EASTER ANTHEM, by W. H. WALTER, organist of St. Paul's church. We have long needed a good Anthem for Easter, adapted for the Church service in America.
The one before us is such a work, and we are satisfied it will take the place of the old one by Chapple, of which every body is tired, and it was at the best, ill-adapted for the purpose. The new one is effective but not difficult. Published by WM. HALL & SON.

A YOUNG LADY wishes to obtain a situation as governess or teacher in some institution. She is competent to teach French and Music, and all the general branches of education. The best of references can be given.
Address H., box No. 282, P. O. Albany, New York. An Episcopal family or institution preferred. mar26-3t$

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

HOBART FREE COLLEGE OF GENEVA.—The third term of the present Academical year will begin on Thursday, April 14th, and continue until the annual COMMENCEMENT, Thursday, July 21.
Tuition, Room rent, use of Library, Apparatus, &c., *free of charge.*
mar26-2t W. D. WILSON, for the President.

TO TEACHERS.—An experienced teacher, capable of successfully managing the discipline of a flourishing and well-established Boarding School (none other need apply), wishes to find a good situation by addressing Rev. D. BABCOCK, D.D., Ballston Spa, N. Y. mar26-tf

GO AND SEE, at Metropolitan Hall, SANFORD'S GREAT NATIONAL PANORAMIC PAINTING OF THE MISSISSIPPI RIVER.—The only Painting ever exhibited of the river from its mouth to the Falls of the St. Anthony, a distance of nearly 3,000 miles. Exhibition every evening at 7½ o'clock. Saturday afternoons at 3 o'clock. Admission 50 cents. Children 25 cents. mar26-1m$

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REMOVAL.—After May 1, the Church School will occupy the building on the southwest corner of Fourteenth street and Seventh avenue. (mar19-7t) WM. B. STOUGHTON.

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Jan 1D-1y LUCIUS HART.

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another vacancy occurs in the Episcopal Bench. The Bishop of Llandaff, who has hitherto been without a seat in Parliament, will succeed the late Bishop of Lincoln in the House of Lords.

A correspondent of the *Guardian* states that the Bishopric was first offered to the Rev. Dr. Peel, Dean of Worcester, and brother of the late Sir Robert; and that, upon his declining, the Queen expressed a wish that Mr. Jackson might be nominated. The choice seems to have given very general satisfaction. The *Churchman* says of Mr. Jackson, "He is a thoroughly earnest-minded religious man, an impressive preacher, identified with no party; and from his seven years' experience at St. James' he is doubtless well versed in parochial work; all which qualifications, even though not combined with that extent and depth of learning which some of our Prelates have possessed, will go far to make him a most exemplary and useful Bishop for such a Diocese." The *Times* has the following: "Mr. Jackson will bring to his new and arduous office the warm and discriminating friendship of his patron, the Bishop of London, the testimony of an admiring and devoted congregation, a style of preaching singularly simple and impressive, a single-mindedness, activity, and punctuality, as proved in the duties of a large and important parish, that cannot but warrant the highest anticipations of his future career."

The funeral of the late Bishop of Sydney was celebrated on Saturday the 26th ult., in the Metropolitan Church of Canterbury. A vast number of people flocked from all quarters to pay the last tribute of respect to the venerable Prelate. The procession was led by a large body of clergymen in their surplices, followed by the lay clerks of the Cathedral, and upwards of a hundred choristers and students of St. Augustine's Missionary College. The services of the day are said to have been peculiarly solemn and earnest; all present seeming to feel that in the death of Dr. Broughton the Church had sustained a very great loss.

The Bishop of Ripon has been visited with a Memorial, signed by twenty-six of his clergy, remonstrating against his ruling in the case of Mr. Hayward, who had applied for ordination to the priesthood. The point mainly insisted on, is the decision of the council in the case of Gorham, which they seem to hold as virtually overruling or superseding the formularies of Catholic doctrine as set forth in the *Prayer-Book;* that is, they construe the Royal Supremacy as in effect paramount to all other authority in the Church. In his reply, the Bishop, after thanking them for the expressions of respect and regard with which their Memorial is prefaced, continues, "But I cannot refrain from intimating that I should have recognized more evident tokens of those feelings, had the grave charges against your Bishop, which it contains, been communicated to him before they were spread far and wide through a newspaper; and had an opportunity been thus afforded him of sending forth his reply together with the remonstrance." We can spare room but for the following passage from the Bishop's reply:

> And now, my Rev. Brethren, in order to explain to you the better the principles on which I have acted, let me before I conclude recall to your recollection the position in which I found myself placed a few years since in relation to two of the clergy of St. Saviour's, Leeds. I was well aware that there was no law of the Church forbidding them to adopt the practice of auricular confession in their parish; but having gathered the mind of the Church of England on this subject from her formularies, I inflicted the acts of discipline with which you are acquainted. I met with much public obloquy and some private remonstrance for having closed a door which the Church had left open. I have never, however, for a moment repented the course I then adopted. Now the same principles which then guided me must rule my decisions in whatever quarter they may fall; I must search for the mind of the Church of England in her formularies as God has given me the ability, and deal even-handed justice to all parties according to the doctrine of Christ as held by this Church and Realm, without being a respecter of persons. It has been my constant purpose to uphold and defend the doctrines of the Church of England as settled at the Reformation, from whichever side they might be assailed; and I trust that it will please God, of His great mercy, in answer to my prayers, to grant me wisdom and courage steadfastly to pursue the same course. You may rely, however, upon my continuing to allow as much latitude to the interpretation of the language of the Church as I believe our formularies will permit; but I cannot consent to discard them in determining the doctrine of the Church, and adopt in their stead some vague principle of latitude beyond and without them, of which no one can define the limits; and I can only ask you to judge of the future from the past. I have long enough gone in and out among you to justify my appeal to your convictions that it is from no love of power and its exercise, but from a stern and imperative sense of duty alone that I have acted as I have done in the case on which you have addressed me. I felt that a solemn responsibility rested upon me from which I had not been absolved; and that I was bound to execute it as in the sight of God and of His Church. I could indeed have been well content to have still pursued that tranquil course which it has pleased God to permit me for so many years to tread, "studying to be quiet and to do my own business" in this remote part of the kingdom, without attracting notoriety; but tranquillity may be purchased at too dear a price, if it be at the sacrifice of one's own intimate convictions: and I can truly say that I would rather forego all the worldly advantages with which Providence has so richly blessed me, and begin life again at the age of nearly three score years, than I would bear in my bosom to the grave during the few remaining years of my life the corroding consciousness that through favor or affection towards some, or through fear of others, I had ever knowingly dealt unrighteous judgment.

The case seems to call for little if any commentary. The mode of publication which the memorialists chose, seems to infer that in their judgment a regular and orderly course of proceeding would not serve. They must needs get up some irregular and irresponsible action of public opinion, to override the prescriptions of authority and law. Of course the necessity of such a resort is the strongest possible argument against their cause. The *Guardian* gives the following opinion in the matter:

> The Bishop of Ripon, having rejected a candidate for ordination whose opinions on Baptismal grace were distinctly unsound, has been memorialized by a small body of his clergy. He replies in the temperate and conciliatory tone which is natural to him. The Bishop is necessarily the sole judge of a candidate's fitness for Orders; in the exercise of a discretion so uncontrolled, he rightly deems, on the one hand, that he ought to allow a large latitude for varieties of theological opinion; on the other, that the plain interpretation of the Church's formularies circumscribes this latitude by limits which he is not at liberty to disregard. This is safe ground. The only question in the present case is, whether he has rightly acted on his own principle. Are the formularies he refers to authoritative, and is the interpretation of them plain? On both points the Bishop appears to be right, and the memorialists to be wrong.

The Rectory of St. Andrew Undershaft having lately become vacant, the Bishop of London is said, on good authority, to have taken measures for augmenting several poor benefices in the patronage of his See, by appropriating £500 a year out of the revenues of that Rectory.

At a late meeting of the Society for the Enlargement, Building, and Repairing of Churches, the Archbishop of Canterbury being in the chair, grants were made for the building and enlarging of *ten* churches. It may be remembered that not long since, grants were made for a still larger number of similar cases. The thing is mentioned here as forcibly illustrating the onward course of the English Church.

The Rev. W. J. Bennett of Frome has announced his purpose of having in future, in lieu of Church-rates, an offertory in his church every Sunday morning, and an evening collection once a month; which he thinks will yield enough for all Church purposes in his district.

On Sunday Feb. 27 the Bishop of Newfoundland visited the parish of Kidlington, and took part in both morning and evening services; in the morning he preached to a crowded congregation, and in the afternoon catechised the boys and girls belonging to the national school; at seven o'clock he addressed a very large audience at the school-room, and gave some interesting particulars respecting the Church in his own diocese. His lordship, having formerly been minister of this parish, was received with much pleasure, and the numbers present at the meeting fully testified the high esteem in which his lordship is held by his former parishioners, many of whom could not even get a hearing at the doors, for the room was excessively crowded, and many went away even without a sight of his lordship. Some persons have opened a subscription, and liberal sums have been given as a special missionary fund for Newfoundland.—*Oxford Journal.*

The Archdeacon of Stafford has written to correct the impression conveyed by his previous letter, that the Theological College at Lichfield had been "abandoned, or at least indefinitely postponed." He had no such intention, and his object in writing was simply to allay the apprehensions with which the project appears to have been regarded in some quarters, and to assure his correspondent that ample time would be given for ascertaining the mind of the diocese, both as to the desirableness of the proposed institution, and as to the organization best fitted to give it full effect, an assurance which he begs thus publicly to repeat. —*Guardian.*

The Incumbent of St. Paul's, Knightsbridge, and St. Barnabas, Pimlico, has just issued a pastoral letter, from which it appears that there are twelve charitable institutions in that district in connection with the Church—viz., boys', girls', and infants' school; a grammar school and a girls' school for the middle classes; an orphan institution for choristers; a dispensary; a soup-kitchen; a lying-in charity; a loan blanket charity; a provident club; and a penitentiary for fallen women. There is also a Curates' Fund, which provides for seven Curates in the district. And all these are supported by the voluntary offerings of the people. There may be added to this list a small hospital at St. Barnabas, which a few pious ladies have undertaken to manage, placing it under the special supervision of the Clergy, the patients being nursed by the Sisters of Mercy. All these charitable objects, save the last, were planned and put in operation by Mr. Bennett, whose schemes of pastoral usefulness his successor, the Hon. and Rev. Mr. Liddell, is now endeavoring with much earnestness to work out. A hospital on a larger scale was one of those schemes, had the late devoted Incumbent been permitted to remain and carry them into full effect.—*English Churchman.*

The English papers are deeply regretting the destruction by fire of the fine old church at Doncaster. The conflagration took place on Monday morning the 28th ult. The oldest portion of this noble edifice was built about the year 1070; the tower is referred to the time of Henry III; the nave to a somewhat earlier date. It was regarded as a type of parish churches of the perpendicular style, and has for centuries been the pride and boast of Doncaster. In the space of three hours, the whole was reduced to a heap of ashes. The total loss is estimated at £100,000, and there was no insurance. Not the least part of the loss was the perpendicular window, considered by Rickman one of the finest in England; and within the last six months filled with stained glass at a cost of £700, in memory of the late Sir William Cooke, of Wheatley-hall, near Doncaster. The organ, it is said, was originally intended for the Temple church, London. Its peculiarity lay in having two trumpets and a clarion throughout the whole compass of what is called the great organ; of which stops the celebrated performer, Mr. Stanley, declared, that each was worth its weight in silver.

On the 18th of February, the Society for the Propagation of the Gospel in Foreign Parts held a special meeting, the Archbishop of Canterbury presiding, and unanimously adopted a strong and elaborate Petition to both Houses of Parliament, touching the Canada Clergy Reserves. Taking this paper as a specimen, we may safely affirm, that if the proposed measure of Church-spoliation is to go through, it will not be from any want of zeal and ability on the part of its opponents. The general tone and texture of this powerful document may be gathered from the closing paragraphs, which are all we can stay to give:

> That no steps have been taken by the Canadian Legislature to deprive the clergy of the Church of Rome within the said province of the accustomed dues and rights secured to them by the said acts of Parliament, or of the landed property which the law has hitherto allowed them to possess, or even to obtain the repeal of the said enactment, whereby there is reserved to both houses of the imperial Parliament a veto upon any bill which may be passed by the Canadian Legislature for depriving the Church of Rome of her said rights and property.
>
> That the society expressly and strongly disclaims any wish that the members of the Church of Rome in the said province should be deprived of the benefit and advantage of having such a provision for their clergy.
>
> But the society humbly submits that the members of the united Church of England and Ireland in the said province, whose Bishops and clergy acknowledge the supremacy of her Majesty alone, are at least as much entitled to the protection of the imperial Parliament, as are the members of the Church of Rome within the said province, whose Bishops and clergy acknowledge the supremacy of a foreign potentate; and that no measure ought to be passed by your honorable house, whereby the Canadian Legislature may be enabled to deprive them of that provision for their clergy which still remains to them.
>
> In conclusion, the society solemnly appeals to the members of your honorable house—as they reverence Him, in whose hands are the destinies of nations, and by whose approbation and favor alone their welfare can be secured—to see that they disregard not that justice which He has commanded, or the interests of that religion of which He is the Author.

Canada.—On Sunday the 13th inst., the chapel at Griffintown, hitherto known as St. Ann's, was consecrated by the Bishop of Montreal; Bishop Hopkins of Vermont being present and taking part in the services. The sermon was preached by the latter Prelate, on the text, "I have surely built Thee an house to dwell in, a settled place for Thee to abide in forever." It is described as being in that chaste and noble style of pulpit eloquence, of which Bishop Hopkins is so accomplished a master. The chapel was crowded to overflowing, and after sermon a collection of thirty-five pounds was taken up in aid of the Organ Fund. A second service was held in the evening, when the Bishop of Montreal preached an excellent discourse.

The several branches of the Diocesan Church Society have lately been holding their annual meetings, and putting forth their reports for the year. From the report of the Tecumseh and West Gwillimbury Branch the subjoined extract will serve to indicate the purposes of the society, and also the encouragement that is following its labors:

> The contributions for 1852 were not so large as they had previously been; but this, being traced to causes which will not in all human probability again occur, is not the source of any discouragement. In referring to other matters affecting the prospects of our Church in this township we may assume the tone of congratulation. In spite of the lukewarmness of some of her members, she has not only maintained her former ground, but has made great progress. Four years ago, owing to the great extent of the district under the Rev. F. L. Osler's charge, not more than two Sunday services in the month could be obtained; now there are *fourteen*, embracing five different stations. In Bradford, divine service is celebrated every Sunday throughout the year. A Sunday school has been established, and promises success. A handsome church, supplied with a melodeon, and the requisites for the decent performance of divine service, has been built, upon which a debt of forty-four pounds currency is still due, but which we hope to see liquidated this spring. A Sunday school, which numbers fifty children during the summer, is conducted in the north-west of the township, and measures are being taken for the erection of another church. It is hoped that before our next annual meeting we shall have a useful parochial library in connection with the Bradford church.

At the meeting of the Western District Branch, which was held on Saturday the 26th ult., in St. John's church, Sandwich, the Bishop of Michigan was present, and, says the *Canadian Churchman*, "delighted his hearers with some remarks, delivered in that impressive and fervid style, which gained him so many admirers in England. The warm and affectionate eulogium, which he pronounced upon our renowned Diocesan, could not fail to touch the heart of every Canadian churchman." Several very spirited resolutions were adopted, of which we have room for but the three following:

> Moved by Albert Prince, Esq., seconded by the Rev. F. G. Elliot, missionary at Colchester;
>
> Resolved, That this meeting entertains the strongest hope that under the altered management of the society affairs, the members of the Church throughout the Diocese will have increased confidence in its progression, and prosperity, and that their best exertions will be used to increase its funds and to enable it to extend the sphere of its missionary exertions.
>
> Moved by the Rev. E. H. Dewar, rector of Sandwich, seconded by P. Salter, Esq., church-warden;
>
> Resolved, That this meeting recognize in the general prosperity of this Province, and the material improvements which are so rapidly taking place, an imperative call upon the members of the Church to extend her influence, and provide the ordinances of religion for the large number of her people who are as yet spiritually destitute.
>
> Moved by J. Brewster, Esq., seconded by M. Richards, Esq;
>
> Resolved, That this meeting hails the presence of the Bishop of Michagan as a valuable token of the amity and good-will which unites the sister Churches of England and America, and tenders its sincere thanks for his able advocacy of the cause of the Church Society.

Other of these reports show that our Canadian brethren are carrying to their hard, their terribly hard work, such a stout-hearted energy and perseverance, as, with the divine blessing, cannot fail of success. All together, it is a story of great labors and trials, borne with undaunted spirit, and indomitable purpose. May God prosper them! and put it into our hearts both to help them by our means, and to be helped by their example.

* * *

The Whole Story.—Are the Madias condemned and prosecuted solely for reading the Bible? Multitudes have no doubt got this impression from reading only a certain class of Protestant journals, which have manifested a studious care to conceal the fact that they are also charged with the "crime" of possessing a translation of the English Prayer Book, and of teaching its doctrines. The reason of such a course is obvious. The Romish authorities have placed the Prayer Book in the same category with the Bible, and have regarded it as a most dangerous book, because it teaches that "the Church of Rome hath erred;" that the distinctive doctrines of Romanism are "fond things vainly invented, repugnant to the Word of God," and "cannot be taught without arrogancy and impiety;" and accordingly they have condemned and punished the poor Madiais for holding and inculcating the doctrines of this dangerous book. Now to give the intelligent reader of a newspaper information of such facts, side by side with articles on "tendencies in the Episcopal Church to Romanism" and "seeds of Popery in the Prayer Book," would be to administer the antidote with the poison, and bigotry would thus effectually defeat its own purposes. Hence honesty is sacrificed to consistency, and the reader is told but part of the story about the Madiai persecution.—*Calendar.*

FOREIGN.

England.—By the arrival of the steamships *Canada* and *Atlantic*, we are in possession of foreign news to March 8. In England the secular department yields little of importance save the proceedings of Parliament. In these there are several points of considerable interest.

On Friday the 25th ult., in the House of Lords, the Earl of Ellenborough presented a petition from the Native Association of Madras, complaining of grievances in the matter of taxation, and of obtaining justice, and delivered himself at length on the subject.——Lord Aberdeen replied that the Government had already determined to bring forward a measure on the subject during this Session.——Lord Campbell bore testimony to the scandalous proceedings in the inferior Courts of India, and said he did not wonder that the petitioners were not mealy-mouthed in describing such a system.——The petition was referred to the India Committee.

On Monday the 28th, the subject of the Canada Clergy Reserves came up a second time for discussion in the Lords. It was brought on by the Earl of Derby, who presented between fifty and sixty petitions from Scottish Presbyterians in Canada, praying that the settlement of 1840 might be maintained. His Lordship reviewed the whole question, deprecating the action contemplated by the present Government.——The Duke of Argyll urged in reply, that Lord Derby had formerly admitted that a redistribution of the fund might be necessary as circumstances altered. Had such a measure been proposed, the Bishop of Exeter, he thought, would have denounced that as "sacrilege."——The Bishop of Exeter wished the Duke of Argyll would quote his opinions correctly. He did not apply the word "sacrilege" to the redistribution at all, but to a measure which would lead to the confiscation of the reserves, because he held that money once devoted to the service of the Almighty could not be torn away from the sacred purpose for which it had been given without incurring the guilt of sacrilege. He did not wish it to be supposed that he was ready to acquiesce in a measure of redistribution, if it were suggested; most probably he would not; but certainly he did not mean to say that that would be sacrilege.——The Bishop of Oxford had arrived at a different view of the subject from that of the Canadian Bishops. He thought that, however inexpedient, it was a matter of strict justice to give the Canadian Legislature the power of dealing with this as with all other internal matters. Even if that Legislature would abuse their rights, it was no more an argument for withholding them than it would be to withhold an estate from the lawful heir because he would squander it away. All that we could do would be to give good and earnest counsel, in either case, and he did not feel those fears others felt, that this counsel would be thrown away in the present case. This speech gave rise to some pretty sharp words between Oxford and Exeter. But the most attractive feature of the debate came from the Bishop of London, whose noble speech we subjoin, as condensed in the *English Churchman*.

> The Bishop of London said that the simple proposition on which he proceeded was, that the Canadian Legislature has no right whatever to deal with the money of the Church in Canada. Such a right was never given to that Legislature; on the contrary, the maintenance intact of these Clergy Reserves was one of the conditions of the Canadian constitution conceded by this country. His Right Rev. friend had spoken of the secularization of the property under the proposed change as a far remote contingency—a vision: but he must confess that such a result appeared to him by no means a vision, and anything but remote. He would quite as soon trust to the Canadian Legislature the disposal of the Clergy Reserves, with the notion that it would deal generously with them, as he would trust the lamb to the wolf. Assuredly, if the language of his Right Rev. brother of Oxford were based on truth and justice, he did not see how the Church could go on at all. With slight variation, the arguments of his Right Rev. brother applied to the case of Churches nearer at home. It appeared to him that the Clergy Reserves of Canada were a sacred trust placed in the hands of the Imperial Parliament, and that to permit the alienation of any portion of that fund, more especially at a crisis like the present, would be a criminal abandonment of that trust, a flagitious violation of a sacred compact. Was England to stand alone in withholding from her distant dependencies that support which every Christian nation in the world deemed it a sacred duty to supply to those of its subjects who had left its shores for distant provinces within its realm? No colony, no dependence of France, was left unprovided with a Bishop and Clergy of the National Church. Was it to be the reproach of England, that her dependencies alone were to be deprived of this consolation and support? It was only wonderful how much the Clergy of Canada had done with the miserable pittance placed at their disposal—a pittance which, were it equally divided among the 550 parishes of the province, would give to each Clergyman no more than £75 per annum. There was no doubt that, since 1840, when this question was thought to be finally settled, the Church of Canada had greatly progressed, and agitation against it greatly diminished—a result attributable to the indefatigable energy of our Clergy, and to the admirable manner in which their very limited resources had been husbanded and applied to the best possible advantage. Earnestly, then, would he oppose any measure which went to deprive this valuable member of our Church of means with which so much good was effected.

Tuesday, March 1st, in the Commons, Lord Dudley Stuart asked the Government whether there were any truth in the rumor that a demand had been made by the continental powers for the removal of political refugees, and what course would be taken in case of such a demand. Lord Palmerston said that no such application had been made, and that any such would be met with a decided refusal. That no government could, even if they were so inclined—and the present were not so inclined—go about such a measure with any chance of success. That the British Government had never undertaken to provide for the internal security of other countries; it was enough for them to take care of their own. That while the British laws gave to foreigners a secure and peaceful shelter, those foreigners were bound to abstain from any intrigues, or any courses offensive to foreign states.

At a later stage of the proceedings, Mr. Collier moved for a Select Committee to inquire whether the Ecclesiastical Courts might not be abolished. The knife, he thought, was the only remedy for these. The Solicitor-General recommended Mr. Collier to wait awhile, and that, if the Government did not propose some measure of reform in these courts, he should then bring in a bill for that purpose. Dr. Phillmore said that the charge brought against the Ecclesiastical Courts, of having resisted all attempts at reform was unfounded. A large measure of reform had been drawn by advocates in these courts, by which all sinecures and 340 courts were abolished, *viva voce* evidence was introduced, and great alterations were made in the conduct of suits, rendering justice cheap, speedy, and effectual. On the part of the practitioners in these courts he earnestly desired an effectual and even sweeping reform; but they asked that both sides should be heard before a decision was come to. He then proceeded to show that exaggerated and even groundless charges were preferred against the Ecclesiastical Courts, remarking that the reforms suggested by Mr. Collier tended to remove all the business into the courts in which he practiced. The Attorney-General hoped the motion would not be pressed to a division. All agreed that the abuses of the Ecclesiastical Courts were intolerable and could be no longer endured, and the only question was as to the remedy, which was not free from very considerable difficulty. He agreed that the knife must be applied, but this must be done with discretion. Mr. J. Fitzgerald wished to ascertain distinctly from the Government whether the proposed reform would include the courts in Ireland? Lord Palmerston trusted that what had been said by the Lord Chancellor in another place, and the Attorney and Solicitor-General that night, would convince the House and the country that the Government meant completely to clean out the Augean stable, and they would not leave the legal arrangements of Ireland unreformed. After some further discussion, the motion was withdrawn.

On Wednesday the adjourned debate touching the Maynooth grant came up. It will be remembered that Mr. Spooner had proposed the withdrawing of this grant on the ground of its having been perverted from its proper design. Mr. Scholefield now moved an amendment, the effect of which was to repeal all state grants for religious purposes. After a long and spirited debate, the amendment was negatived by a vote of 262 to 68.

During the week the Election Committees of the House have unseated one Protectionist, Sir R. Pigot of Bridgenorth; two Radicals, Colonel Boyle of Frome, and Mr. Wilson of Clithero; and Mr. Eccles of Blackburn. Three of these oustings were for bribery, on the part either of the claimants or their partizans. Colonel Boyle was found to be disqualified by his holding a place of emolument under the Crown. Messrs. Macaulay and Astell at Cambridge, have also been unseated, the charge of bribery at the last election by their agents having been made good. All which tells a sad tale for the purity of elections in old England.

Ireland.—The Board of National Education has been filled by the appointment of Dr. Denvir, Romish Bishop of Down and Connor, as a commissioner. On the death of Archbishop Murray, the late Government appointed Mr. Blackburne, then Lord Chancellor. The Bishop of Meath having also died, Dr. Denvir is now the only Romish Prelate in the Board. Since the resignation of the Derby Ministry, there has been an active stirring there amongst the opponents of national education; their alleged purpose being an inquiry, their real one to obtain a separate grant. The Religious Equality Committee was to have a meeting on the 28th, to get up some kind of agitation against the Government, on the ground that it was not disposed to legislate for Ireland "in a spirit of perfect religious equality."

France.—Another batch of senators has been created, and several new members added to the Council of State. Of the new senators none are men of any note, except Captain Dore, the faithful seaman who, on the fall of the first Napoleon, formed a plan of rescuing him, and taking him to America; and the Duke de Trevise, a son of Marshal Mortier.——The *Moniteur* of Sunday the 6th, contains a decree appointing a Commission, to visit every part of the Empire, inquire into the wants of the country, and report to the Emperor.

The dissensions of the Romish Church in France continued to be a theme of remark. Forty-three of the French Bishops are said to have joined with the Archbishop of Paris against the *Univers;* which would divide the Episcopate about equally. Of course the question must be referred to the Pope. A Roman correspondent of that paper says that on the 16th its chief Editor was presented to the Pope, and that his reception was understood to have been most cordial.

The Abbe Lacordaire has been ordered to quit France, in consequence of his violent sermon at the church of St. Roche against the Government.——The Archbishop of Bordeaux, it is said, was about undertaking a mission to the Pope, to secure, if possible, his presence at the coronation of the Emperor; and was empowered to make liberal terms, in the form of new bishoprics, and the abolition of whatsoever was offensive in the Concordat.

Prussia.—On the 19th was signed at Berlin a commercial treaty between Austria and the German Confederation, the main features of which are reported as follows:

> Austria renounces all prohibitory duties, except on the peculiar articles of salt, tobacco, gunpowder, and playing-cards, which are Government monopolies. The trade in raw material, &c., as defined in the first schedule of the treaty, is free. All export duties on the produce of one State sold to the other are abolished. Navigation dues are equalized between the ships and ports of both countries. The consular agents of both countries are to protect the common interests of both. Transit dues are abolished, and access to the rivers, canals, and railroads of both parties is mutually conceded on the same terms. Provision is made for the introduction of a uniform monetary system. The treaty is concluded for a period of twelve years, and at a suitable time commissioners are to consider the propriety of effecting a more intimate commercial union.

Austria.—The *Augsburg Gazette* of the 26th states that the Austrian Government had formed the "energetic determination" of requiring the expulsion of Mazzini and Kossuth from England. That in case of refusal, no British subject would be allowed to cross the Austrian frontier.

The *Paris Moniteur* of March 1st, officially confirms the report that Count Leiningen had returned from Constantinople to Vienna, bringing the entire compliance of the Porte with his demands; his mission having thus proved more successful than was reported.

The "Proclamation to the Hungarians quartered in Italy" having been disowned by Kossuth, Mazzini has sent a letter to the *Daily News*, which contains the following:

> The original of the proclamation, signed by L. Kossuth in his own handwriting, is in my hands. It was sent to me by Kossuth, on my own request, during the last months of his sojourn at Kutayha, for the express purpose of being published in the case of an insurrectionary movement in Italy. It was never afterwards retracted. A copy of the proclamation was, at the time, deposited by me in the hands of the Central Internal Direction of our national party in Italy, so that, in case I should be prevented through death, or any other cause, from joining the movement, and Kossuth should be far at the time, a document of alliance and an appeal extremely important to the success of our indissoluble national causes should not be lost.

Italy.—The military authorities at Milan, believing Mazzini to be still in the town, have taken the most rigorous measures to prevent him from escaping. They even opened the coffins which were being carried to consecrated ground, to assure themselves that Mazzini was not concealed in one of them. By order of the Commandant, all the houses were illuminated on the 19th in rejoicing for the preservation of the Emperor's life. Orders had been issued to the householders to suspend, for the purpose of lighting the town, a lamp from the first floor of every fourth house, which is to remain burning from 6 o'clock in the evening until daylight. In case of disturbance the householders are to close their doors, and every man found in the street is to be treated as concerned in the affray. The inhabitants are forbidden to appear on the bastions from 6 o'clock in the evening till 7 in the morning.

Cape of Good Hope.—The Kaffir war has experienced a brief but decisive revival. Gen. Cathcart, having pushed into the Orange river sovereignty, came to close quarters with a mauraunding tribe, and fought a battle or series of skirmishes, which cost many lives and lasted an entire day. The purpose of the expedition was, to check the depredations of Moshesh the Basutos chief, and compel a restitution of stolen cattle. The following curious paragraph comes to us in this connection:

> The demand of the Governor was the payment in three days of 10,000 head of cattle and 1,000 horses, in full of all demands of the British Government on this light-fingered potentate. Moshesh came to the Governor's camp, and used every argument which Kaffir diplomacy could suggest to him to avoid the dreaded demand. He did not know where to get the cattle from; the time was short and the cattle many; he had not control enough over his people to induce them to give up so large a prey. He bade the Governor not to talk of war, for a dog when beaten will show his teeth; and reminded the Governor, with some pungency, that the prisons of the colony were never empty.

Australia.—A correspondent of the *Melbourne Argus* gives the following account of the state of things at Port Phillip, which rather beats any thing we have heard of California:

> I am sorry to remark that the colony generally is suffering from a state nearly akin to anarchy as far as its social and material interests are involved. There is absolutely no protection whatever for life and property in this quarter, and to aggravate the calamity, some of the very worst characters are daily flocking to these diggings to seize the advantageous opening for the exercise of their profession which such a state of impunity offers. Outrages of every description and so numerous as hardly to attract observation, are hourly occurring. A species of terrorism pervades the whole of the townships which dot at intervals the road between the capital of the colonies.

* * *

The Church in Egypt. A meeting of English residents has been held at Alexandria, to consider the steps to be taken for the completion of the English Church in that city, the foundation stone of which was laid in 1839, and £8,000 sterling has already been expended upon it. Strenuous exertions are being made by the residents to complete the structure, and it is hoped that the Home Government will assist, rather than allow the sale of a portion of the ground adjacent to the church, which was a gift from Mehemet Ali to the English community.

Dr. McHale and the Reformation Movement. The *Psuedo* Archbishop of Tuam has fulminated another Lent "Pastoral" against the Reformation movement which is undermining Popery in his "Province." After expressing his pious horror at "the impiety of those false teachers who go forth, hired to delude and seduce the people, striving to plunge them into profligacy and corruption, should they succeed in destroying religion in their souls," and admitting that "those emissaries of Satan have been active in their efforts to detach the poor people from the faith in several places," Dr. McHale proceeds to assert that "those malignant efforts have not been successful," and more particularly with regard to the island of Achill, he states, on the credit of his Clergy there, that "the schools of the proselytizers, to which hunger alone had attracted destitute children, are becoming deserted every day, while the schools of the Monks and other Catholic teachers are numerously frequented." Nevertheless, he is determined not to relax his efforts. "We hope to keep up the increased number of Clergy whom we have established in remote and destitute districts with such manifest advantage; nay, to increase them still more, to enlarge the number of the monasteries of the Order of St. Francis, as well as the schools of the Christian Brothers, and to extend to other parishes the benefits of those missions, one of which the pious Fathers of the Order of Charity are about to open in Clifden." To obtain money for carrying out these intentions, is in fact the burden of the "Pastoral," which contains a proposal for the establishment of "a Diocesan Society for the preservation of the faith, and for the diffusion of Catholic education."

* * *

The Claims of Africa to Christian Sympathy.—A CARD.—The subscriber, a clergyman of the Protestant Episcopal Church of the Diocese of New York, is, with the approbation of the Right Rev. the Provisional Bishop, as also of the Rt. Rev. the Bishop of the Western Diocese, engaged as agent in behalf of the object of the New York State Colonization Society; which is, to promote the best interests of the colored race, by assisting in emigration to, and an advantageous settlement in, the Republic of Liberia.

The enterprise is *not denominational;* nor, if it were, could the end be attained; but it *is* eminently NATIONAL, PATRIOTIC, and HUMANE. As such it appeals to all good citizens to lend their aid; to help waft across the ocean, and plant amidst the blessings of freedom, those whose *elevation* will assuredly be the *result* of their being relieved from the disabilities which here press them down. It appeals to us thus to *help Africa;* to help the *down-trodden and oppressed in America;* to advance by legal, prudent, beneficent means, the *cause of freedom*, to which we owe so much; to help *discharge the debt* which every part of our country owes to injured humanity; and to assist in *raising a benighted continent* to THE ENJOYMENT OF THE BLESSINGS OF RELIGION.

ALL THIS we *can* do lawfully, honorably, justly, without cause of complaint from any source. By this charity, we help raise to hope, to enterprise, to happiness, our *brother*, who, though he has a skin not colored like our own, we cannot but feel should share our sympathy. Nor is *our* duty lessened by the fact that on that continent, now shrouded in moral darkness, two hundred and seventy-seven Bishops, as Ecclesiastical History informs us, once took their seats in Council of the Church.

I will do myself the honor to call on those whose hearts may incline them to act the part of the good Samaritan towards the fallen (my calls being only on the attendants of those churches whose Rector shall approve); and I will be happy to be the medium of communicating whatever their benevolence shall bestow. The number of applicants for assistance in going to Liberia, is constantly increasing; and aid is greatly needed.

FREDERICK FREEMAN,
Agent of the New York Colonization Society.

DIED,

On Saturday morning the 19th inst., Sarah Elizabeth, wife of J. Otis Averill, and daughter of John H. Jones Esq. of Cold Spring Harbor, L.I., where her remains were interred.

In Elkhorn, Walworth county, Wisconsin, on Thursday, March 3d, William Lupton Esq., in the 81st year of his age. For nine years he had been a resident in Wisconsin, where he was a useful and prominent member of the Church, the senior Warden of his parish, and repeatedly a delegate to the Diocesan Convention. He was born in New York city, Oct. 12, 1772, and graduated from Columbia College in 1789, being a classmate of the celebrated Dr. John M. Mason. He distinguished himself in college for his excellent standing, and then studied law. Possessed of an independent fortune, he did not apply himself to the business of the profession, but resided in this city and Brooklyn, until he was nearly forty years old. His fortune having become reduced, he removed to Delaware county, New York, where he spent many years struggling with adverse circumstances. About thirty years ago he returned to New York city, and resided here and at Brooklyn until his removal to Wisconsin. Brought up among the Dutch Reformed, he was led many years since into the communion of the Episcopal Church, to which his attachment was enlightened and stedfast, with increasing affection to his life's close. In New York he was a constant attendant in St. John's chapel, and there that strong affection for his Bishop (then his pastor) was formed, and that high confidence in him, which continued unabated to the last. In Brooklyn he was attached to St. John's church, then under the pastoral care of his friend and near connection, the Rev. E. M. Johnson. Few men have lived more endeared to family and kindred, more respected by society, more useful in public offices or in quiet citizen life, more firm in principle, consistent in profession or pleasing in manner—and above all more truly humble faithful followers of our Lord than he. His tastes were literary, his abilities of superior order, and to the very last year of his life his letters were models in sentiment and expression. His conversational powers, when he was drawn out, were great. Under severe and protracted trials of adverse fortune, his real goodness only showed more clear; and his submission, faith, and self-denial were the christian's own, for his every spiritual effort and hope were founded upon the Blessed Redeemer. His closing years were spent in a most peaceful retreat, and were peculiarly characterized by christian peace. After an hour's brief illness he expired in the presence of his beloved wife, daughter and grandchildren, leaving them full of sorrow, but full of comfort in the memory of his christian example and in the belief of the Saviour's promises. S. R. J.

NOTICES.

The Rev. T. TOWELL, for several years past rector of the Episcopal Collegiate Institute, Clifton, Staten Island, intends to remove into the city next month, to take charge of St. Paul's School, 48 East 24th street. Prospectuses may be had by applying at the school, or to Dr. SPENCER, at the Depository, 20 John street.

Protestant Episcopal Missionary Society for Seamen in the City and Port of New York.—The annual meeting for the election of officers and managers, will be held in the Sunday School-room of the Church of the Ascension, on Easter Monday evening, at 7½ o'clock.
March 26, 1853. Thomas P. Cummings, Rec. Sec'y.

The Last Time.—The Protestant Episcopal service will be celebrated for the last time at Zion church, on Sunday next (Easter).
RALPH HOYT.

St. Barnabas Church.—The second story of the Demilt Dispensary, northwest corner of 23d street and Second avenue, having been fitted up for a Chapel, the services in this parish will be there resumed on the afternoon of Easter day, at 4½ o'clock, P.M.

The Chapel will thereafter be open regularly for service on Sundays at 10½ o'clock, A.M., and 4½ o'clock, P.M. Seats free. Collection on Easter afternoon for the procuring of books for the Sunday School. 2t

EPISCOPAL APPOINTMENTS.

Date. *Churches and Hours of Service.*
27, Easter Day, P. M. Holy Evangelists, New York.
E. Holy Trinity, Brooklyn.
28, Monday in Easter Week, P. M. St. Johns, Fort Hamilton.
E. St. Pauls, Flatbush.
29, Tuesday in Easter Week, A. M. St. Mary's, Brooklyn. Institution.
P. M. St. Thomas, Ravenswood.
E. St. Georges, Astoria.

ACKNOWLEDGMENTS.

Domestic Missions.—The Treasurer acknowledges the receipt of the following sums, since his last report:

Mrs. H. Willoughby, Berkshire, Vt., $2; ladies of same parish, $3; Rev. J. R. Lee, Leaksville, N. C., $10; Mrs. N. P. Binford, $1 50; Christ, Binghampton, W. N. Y., $26; Trinity, Ulster, N. Y., $8; Christ, Guilford, Ct., half, $15; Trinity, Rochester, W. N. Y., for the Epis. Miss. Ass. for the West, $75; St. Peters, Waterford, Erie co., Pa., $2; a lady of the church of the Holy Trinity, Brooklyn, N. Y., half, $50; Grace, Providence, R. I., $6; Christ, Sharon, Ct., $7 60; St. Andrews, Kent, Ct., $2 40; Richard Relf, Esq., per the Rev. H. N. Hudson, $6 37; St. Marks, Lima, Ind., $2 30; St. Johns, Bristol, Ind., $2 25; Trinity, Marquette, Wis., $1; St. Johns, Stamford, Ct., $32 47. Total $203 49.

Thomas N. Stanford, Treasurer,
New York, March 22, 1853. 137 Broadway.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Adam Norrie, Esq., to constitute him a patron, $100; St. Marys, Brooklyn, Rev. J. W. Shackelford, $10; a friend to the church, $18; a friend, $5; subscribers: Mrs. Henry Laight, $5; Mrs. Elizabeth Atwater, $2; Mrs. C. Guion, $2; Mrs. Margaret E. Guion, $2; Master George G. Guion, $2. Total $146.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Mar. 23, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Marys ch., Brooklyn, Rev. J. W. Shackelford, $4; Rev. Wm. S. Coffey, don. 75c; subscribers: Mrs. Henry Laight, $5; Mrs. Elizabeth Atwater, $1; Miss Caroline Jones, $1; Miss Mary Louise Guion, $1; Miss Clementine Guion, $1; Miss. Anna Guion, $1. Total $14 75.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Mar. 23, 1853. 20 John street.

The Poor.—The subscriber thankfully acknowledges the receipt of the following donations for the Poor of the church of the Holy Evangelists:

By S. & S., from F. $20; left at the house of the sexton, a small parcel by E. C.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. BENJ. EVANS, 172 Broome-st.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

From a friend, for the sick poor, $2 50.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Free Church of the Holy Martyrs.—The subscriber gratefully acknowledges the following donations for the poor:

F. $20.

Further aid may be left with Messrs. Stanford & Swords, 137 Broadway, or with JAMES MILLETT, 308 Broome street.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

Through Messrs. Stanford & Swords: $5 from A. B.; $2 from S. E. B.; $1 from A. H. B.; $10 from C.; $1 from the Proprietor of *The Churchman;* $10 from a lady member of St. Bartholomews ch.; $5 from M.; a bundle of clothing from R. D. Van Wagenen, Esq., which came in time of great need; for the poor, $20 from F.

March 14, 1853. D. V. M. JOHNSON.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16-1y No. 21 Park Place, and 18 Murray street.

SITUATIONS WANTED for two young ladies (sisters), in New York or its immediate vicinity, as resident or visiting governesses; or, having a thorough knowledge of accounts, they would be glad to accept engagements in a respectable Fancy goods or other establishment. If engaged in teaching, in addition to the usual branches of an English education, they would also give instruction in Monochromatic and Pencil drawing, Music and Fancy works. One of the ladies has been engaged as assistant teacher in a Female Academy, and has subsequently taught school in one of the Western states. Address ANNABELL, office of *The Churchman*, New York. mar26-tf

EASTER ANTHEM, by W. H. WALTER, organist of St. Paul's church. We have long needed a good Anthem for Easter, adapted for the Church service in America.

The one before us is such a work, and we are satisfied it will take the place of the old one by Chapple, of which every body is tired, and it was at the best, ill-adapted for the purpose. The new one is effective but not difficult. Published by WM. HALL & SON.

A YOUNG LADY wishes to obtain a situation as governess or teacher in some institution. She is competent to teach French and Music, and all the general branches of education. The best of references can be given.

Address H., box No. 282, P. O. Albany, New York. An Episcopal family or institution preferred. mar26-3t$

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey-street, New York city, Sole Agents. mar26-tf

HOBART FREE COLLEGE OF GENEVA.—The third term of the present Academical year will begin on Thursday, April 14th, and continue until the annual Commencement, Thursday, July 21.
Tuition, Room rent, use of Library, Apparatus, &c., *free of charge.*
mar26-2t W. D. WILSON, for the President.

TO TEACHERS.—An experienced teacher, capable of successfully managing the discipline of a flourishing and well-established Boarding School (none other need apply), may find a good situation by addressing Rev. D. BABCOCK, D.D., Ballston Spa, N. Y. mar26-tf

GO AND SEE, at Metropolitan Hall, SANFORD'S GREAT NATIONAL PANORAMIC PAINTING OF THE MISSISSIPPI RIVER.—The only Painting ever exhibited of the river from its mouth to the Falls of the St. Anthony, a distance of nearly 3,000 miles. Exhibition every evening at 7½ o'clock. Saturday afternoons at 3 o'clock. Admission 50 cents. Children 25 cents. mar26-1m$

NEW SPRING GOODS.—HITCHCOCK & LEADBEATER, 347 Broadway, corner of Leonard street, have in store, and are daily receiving from auction, new Spring and Summer Goods of the latest Parisian styles, and of the most elegant textures and qualities, including a large stock of the most beautiful FRENCH AND INDIA SILKS, of every desirable style, shade, color and quality, with prices varying to suit purchasers.
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EASTER POETRY.

The following Hymn was written some years ago by Miss Isabella Batchelder of Cambridge, Mass., now Mrs. James of Philadelphia. We are truly gratified at being permitted to lay it before our readers at this time; and we need wish them nothing better concerning it, than that it may afford them as much pleasure as it hath afforded us. We heartily acknowledge our indebtedness to a near friend of the authoress for the favor.

EASTER HYMN.

The third day He rose from the dead.—*Apostles' Creed.*

The first day in the week, cometh Mary Magdalene early, when it was yet dark, unto the sepulchre.—*St. John, chapter xx.*

Wrapt in gloom the snowy lilies
Bend their heads in silent prayer,
While up floats from waving cedars
Incense on the midnight air.

In the haze of early morning,
Loud the weeping Mary cries—
"They have taken hence my Master,
And I know not where he lies."

Quick she finds the two Apostles,
Brings them where the Christ had lain;
But they knew not His prediction—
"Ere three days I rise again."

While the roseate hue of dawning
Mingles with the fading moon,
Mary lingers in the garden,
Weeping near the Saviour's tomb.

But the sepulchre is empty,
And in agony she cries—
"They have borne away my Master,
And I know not where He lies."

Angel-wings are hovering o'er her,
Angel-voices sweetly chord,
Angels twain appear before her—
"Have ye taken hence my Lord?"

Soft replies the angel-vision—
"Amid the dead none living stay;
Christ has burst His rock-bound prison;
See the place where Jesus lay."

But the tidings bring no comfort;
Sad she turns to leave the stone:
When a voice of gentlest music
Asks, "what seek ye, weeping—lone?"

Mary's faith, so weak and failing,
Fancies 'tis the gardener near;
But one word has undeceived her—
Still it thrills on mortal ear.

Ages since have rolled on ages,
Saints and martyrs bear that name,
But what human ear hath heard it
As on Magdalene's it came?

"Mary"—breathes the softest accents—
Flowers and trees repeat the word;
"Rabbi," was the only answer—
Now she knows and owns her Lord.

"Touch me not, but find my brethren—
Tell them I ascend on high
To my Father, and their Father,
To our God beyond the sky."

Still on earth the weary pilgrim,
Listening to the skeptic's word,
Cries in agony of feeling—
"Ye have taken hence my Lord."

Without Him I weep in sadness—
Not a star to guide my way;
But the Church still gently speaketh—
"See the place where Jesus lay."

"Through that grave and gate of darkness,
Calmly rose the Crucified,
So that all who die in Adam,
Shall in Christ be made alive."

* * *

For The Churchman.

MARY MAGDALENE AT THE SEPULCHRE.

St. John, chap. xx.

The night had passed and morning grey
O'er Eastern lands was stretching;
How softly fell each added ray
Proud Salem's towers revealing!
But yet no stir of life uprose,
Her tribes were hushed in deep repose.

Is there not one to mark the skies
Whence morning stars are paling?
To watch the burning day-king rise
From clouds his lustre veiling?
"Who yonder moves with hurried tread,
With flowing veil and drooping head?"

"'Tis she who once with incense sweet
Did to the Lord repair;
Who pour'd rich ointment o'er His feet
And wip'd them with her hair;
And now she steals through morning's gloom
To worship at His garden tomb."

Ah, not for her these gorgeous flowers
Impearled with dew lie sleeping;
She all the weary midnight hours
Has pass'd her time in weeping;
Heedless of bower or arching shade
She hastes to where her Lord is laid.

"It rests not here that precious clay!"
Her hands are clasped, her hot tears fall;
"Oh they have stolen Him hence away!
My Lord, my life, my all!"
But hark! what voice is speaking now;
"Woman, why weep? Whom seekest thou?"

"Oh pitying stranger if thou know
Where they my Lord have borne,
Ah, leave me not in helpless woe
His empty tomb to mourn;
Say where did'st thou my Saviour lay,
And I will take Him thence away."

"Mary!" What tones fell on her ear?
She turns, her inmost soul is stirr'd!
"Rabboni! Master! Thou art here!"
She knows Him by one simple word;
Cast on the ground in transport sweet,
She fain would clasp His sacred feet.

Oh Lamb of God, whose breathings low
Steal o'er the soul with healing power;
Like weeping Mary let me know,
Thy voice in sorrows hour;
Through chequer'd scenes of good and ill.
Oh speak to guide or cheer me still!

Brooklyn. Marcella G——.

* * *

CHRIST'S TRIUMPH AFTER DEATH.

[*From Christ's Victory and Triumph; by* Giles Fletcher.]

But now the second morning from her bower
Began to glister in her beams; and now
The roses of the day began to flower
In the eastern garden; for heaven's smiling brow,
Half-insolent for joy, began to show:
The early sun came lively dancing out,
And the brag lambs ran wantoning about,
That heaven and earth might seem in triumph both to shout.

The engladden'd Spring, forgetful now to weep,
Began to eblazon from her leafy bed;
The waking swallow broke her half-year's sleep,
And every bush lay deeply purpured
With violets; the wood's late wintry head,
Wide flaming primroses set all on fire,
And his bald trees put on their green attire,
Among whose infant leaves the joyous birds conspire.

And now the taller sons (whom Titan warms)
Of unshorn mountains, blown with easy winds,
Dandled the morning's childhood in their arms,
And, if they chanced to slip the prouder pines,
The under corylets* did catch the shines,
To gild their leaves; saw never happier year,
Such joyful triumph and triumphant cheer,
As though the aged world anew created were.

Say, Earth, why hast thou got thee new attire,
And stick'st thy habit full of daisies red?
Seems that thou dost to some high thought aspire,
And some new-found-out bridegroom mean'st to wed,
Tell me, ye trees, so fresh apparreled,
So never let the spiteful canker waste you,
So never let the heavens with lightning blast you,
Why go you now so trimly dresst, or whither haste you?

Answer me, Jordan, why thy crooked tide
So often wanders from his nearest way,
As though some other way thy stream would slide,
And fain salute the place where something lay.
And you, sweet birds, that, shaded from the ray,
Sit carolling and piping grief away,
The while the lambs to hear you dance and play,
Tell me, sweet birds, what is it you so fain would say?

Ye primroses and purple violets,
Tell me, why blaze ye from your leafy bed,
And woo men's hands to rent you from your sets,
As though you would somewhere be carried,
With fresh perfumes and velvets garnished?
But ah! I need not ask, 'tis surely so,
You all would to your Saviour's triumph go:
There would ye all await, and humble homage do.

There should the earth herself, with garlands new
And lovely flowers embellished, adore:
Such roses never in her garland grew,
Such lilies never in her breast she wore,
Like beauty never yet did shine before:
There should the Sun another Sun behold,
From whence himself borrows his locks of gold,
That kindle heaven and earth with beauties manifold.

There might the violet and primrose sweet,
Beams of more lively and more lovely grace,
Arising from their beds of incense, meet;
There should the swallow see new life embrace
Dead ashes, and the grave unveil his face,
To let the living from his bowels creep,
Unable longer his own dead to keep;
There heaven and earth should see their Lord awake from sleep:

Their Lord, before by others judged to die,
Now Judge of all himself; before forsaken
Of all the world, that from his aid did fly,
Now by the saints into their armies taken;
Before for an unworthy man mistaken,
Now worthy to be God confessed; before
With blasphemies by all the basest tore,
Now worshipped by angels, that Him low adore:

Whose garment was before indipt in blood,
But now, embrighten'd into heavenly flame,
The sun itself outglitters, though he should
Climb to the top of the celestial frame,
And force the stars to hide themselves for shame:
Before, that under earth was buried,
But now above the heav'ns is carried,
And there forever by the angels heried.†

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*Copses.

†Worshipped.

Criticism on Wordsworth.—The *Literary World* administers a deserved rebuke upon an article in the London *Quarterly Review*, having Wordsworth for its subject. When we first saw the article as republished in Littell's *Living Age*, we said to ourselves—"Here, now, we have got something worth the reading"; but after a little tasting of the thing, we could scarce believe it to have been taken from the *Quarterly*, and we half suspected Mr. Littell had mistaken its source. "Surely," thought we, "the old and honored *Quarterly*, in whose veins has circulated so much of the choice blood of Southey, and which has drawn so much of life and health from that great senate of genius whereof Wordsworth was the master spirit and head, would not lend itself to such a paricidal stroke at the great teacher and many-toned harmonist of our age." And we involuntarily recurred to that sublime expression of Southey's, who, upon being asked if he had read Jeffrey's *crushing* review of the *Excursion*, replied—"*He* crush the *Excursion!* tell him he might as well attempt to crush Skiddaw!"

Not by any means that we hold Wordsworth, or any other man, however great, as sacred from criticism; but we do hold him, and even men much smaller than he, sacred from such supercilious, arrogant, and, at the same time, petty flaw-picking, beauty-ignoring criticism as the article in question. There is about it an affectation of indifference, a nonchalant cold-blooded air of self-wisdom and superiority, that is far more offensive than a style of lusty, downright, free-spoken objurgation. Wordsworth has taken the place and rank of a standard classic, and the long-tried, thousand-tongued judgment that has set him there must be respected by all who would themselves stand as candidates for respect. No criticism of him can pass, but that which is humble and reverent, and carries to the task something of religion; clear-sighted, indeed, to discern his faults, and honest-hearted, if need be, to reprove them, but doing it something as a good son would discover the faults of a beloved and venerated father. For one thus to set himself above the silver-liveried head of the great and good, and with cool conceit pluck out their grey hairs one after another, and blow them about as in sport; in all this there is somewhat that we probably may as well forbear attempting to characterize.

Having thus criticised the criticism as far as we can stay to do so, and perhaps further than there was need, we will but add the remarks from the *Literary World*.

The last number of the *Quarterly Review* has rather a brusque article on a topic which the contributors to that journal, we had supposed, from duty and inclination, were disposed to treat with more reverence, the poetry of Wordsworth. It is a sifting of the distinguished Laker's reputation, which would soothe the repose of old Francis Jeffrey in his coffin, and add a complacent wrinkle to the ghost of Don Juan—for it mercilessly throws overboard, from the well-freighted works, cargoes of baldness, bareness, obscurity, and puerility, thereby seeming to justify all the untoward words of the poet's generation. It is some such a sacrifice of Wordsworth by the *Quarterly* as the public was treated to in that *Review's* article upon Theodore Hook after his death—that most ungracious return for the humors of the living man. The main idea of the Wordsworth article is, that in the early part of his career he received more contempt than he was entitled to, and in the latter part more praise, and that wise posterity must now strike the balance and mix them both. So the reviewer goes to work, like a small apothecary, pestle and mortar in hand; dogmatically qualifying and triturating the reputation of the great poet. One thing is abortive, another is sterile, another is dull; this wants exactness, that is eked out; he had no command of language, and "there will not be many to dispute that no poet who soared so high ever sank so low, or interposed so large a proportion of the commonplace among his worthier verse." Censures of this kind are compensated by occasional compliments; nor are we disposed to question the sagacity of this knowing article. It is lively, shrewd, and irreverent, producing a very uncomfortable sensation upon the minds of readers who have been accustomed to read Wordsworth with pleasure and a certain poetic faith that his development was a very noble one and at unity with itself. If we expect to reap any good from literature or the world we must proceed upon an opposite principle from this *Review;* we must build up and construct from the positive good elements of life, and make as warm and sheltering homes for ourselves as we can. Wordworth's own creed of the true enjoyment to be derived from poetry, expressed in his lines on the poet's grave, was—

You must lose him, ere to you
He will seem worthy of your love.

Looked at in this spirit, how grand and sincere rises the colossal image of Wordsworth, how deeply are we impressed with his pure elevated thinking, his unwearied interest in simple things, his true manly style, his disdain of all petty affectations! We cannot understand how, with a sense of these things, a *Quarterly* reviewer can find it in his head or heart to revive over the poet's grave the very obvious wit which was so freely expended by noodles a quarter of a century ago over defects which, at the worst, were mere outside mannerisms. There is a certain infidelity to poetry as well as to religion from which we should pray to be delivered.

* * *

Each well-spent day
Keeps young the body, but the soul makes grey:
Such miracles works goodness.

Habington.

* * *

Satan no Democrat.—The question in hand is concerning the right method of moral knowledge. In further illustration of which we may cite the strange mistakes sometimes made touching the principle of democracy. As matter in point, take the substance of a conversation that once passed in our hearing between a Yankee and an intelligent good-natured foreigner. Respecting the parties themselves, suffice it to say, that the foreigner was a gentleman, and the Yankee, no doubt meant to be so. The former, reasoning of course on abstract grounds, gave out as his opinion, that democracy was essentially a form of diabolism, Satan himself being the first, and father of all democrats; and that in the strength of this his democracy, he claimed to be his own master, and refused to know any higher law than his own reason and conscience. "O no!" said the yankee; "a democrat is the very thing of all others that Satan was not. It was not the public, but his private judgment that he followed: it was the principle of individualism, not of democracy, that he acted upon; than which no two things more radically diverse. Had he put the matter to vote, and stood by the issue, he had remained what, and where he was: in truth, he was so far from following the majority, that he only won a minority to follow him. Foreigners," continued he, "are apt to suppose, that in this country every man may do just as he has a mind to; whereas, in fact, every man has to do, within certain limits, just as the majority say; which is a very different thing. Satan a democrat! No indeed; he was the first creature who, going into himself for truth and law, made certain discoveries there which would not consist with the ancient order of heaven; and to make room for those, he thought it worth the while to overturn this." Whereupon the foreigner said, he gave it up: whatsoever Satan might be, it was clear he was not a democrat.

Here it was plain that this worthy person had been spinning an idea of democracy, out of his own thoughts. Had he but duly considered the principle as it is in operation, he would not have fallen into such an error; but in speculation one can easily make it out to be diabolism or or any thing else. Viewed in its living, actual, organic processes, as it has been harnessed up and put to work, nothing has ever been found more healthy, beneficent, and strong. And amongst us, men are often running into similar mistakes touching the principle of monarchy. For if we compare our State and that of England, as seen in their practical working, we may chance to find that after all the two differ not so much in the sources of public authority, as in the modes of collecting it. *For, in fact,* monarchy is no less compatible with liberty there, than democracy is with order here. Let us learn to consider things first, and frame our theories afterwards, if indeed we must frame them. Depend upon it, this course will render us more liberal, and not less upright.—*Church Review.*

FOR THE YOUNG.

For The Churchman.

A FINGER-POST.

Do you know why grown-up people write to children? A little girl I am acquainted with gave me a reason, as she thought. "Ah," said she, "when I am old enough I will write out a story from some book and make it a *little* different, and then send it to be printed." I told her how wrong this would be, and asked her why she should like to do so. "That I might see it printed," was her ready answer.

So thought a badly-instructed child. I will give you a better and a true reason.

We want to do you good. We want to save you from sin, and thus to save you from the sharpest sorrow. We think to ourselves when we see some very lovely little child, "O you dear little child; if I could but pour into your heart what I have been learning all these years, I might do you good, and save you from much pain hereafter."

Moved by this good impulse, these friends of yours write something for children to read, that in this way a great many children may be taught the same thing. It is being like Christ if we try to make our sufferings do good to other people. It is following His example.

To encourage us in doing this, we have a precept of God's word: "He that watereth shall be watered also himself." Now Christians believe in their Heavenly Father's promises, just as you believe in the promises of your father and mother. They know that His word is true, and that He will keep His word to them. Remember this, little Christian children, for the promises are for you as well as for your parents.

I have called this that I am writing a "finger-post." A finger-post is a sign put up on a roadside to tell you whither the road leads, so that you may learn from it whether you are on a wrong road or on the right one. When various roads lead to one large town or city, different finger-posts will direct to the same place.

Sometimes I have written to you about petitions of the Lord's Prayer; "Our Father" some of you call it. Sometimes I have written to you about the law of God; "the commandments" you call this. Now I am going to tell you about a petition of the Lord's Prayer, and one of the commandments in connection; that means, I want you to think of both at the same time. Like different finger-posts, pointing to the same place, and telling you what is right and what is wrong.

What Christian child can remember when it first learned the Lord's Prayer? None, I hope. But grown people can tell how little by little they have learned to know more of its *meaning* and feel more of its spirit. In this way we go on learning as long as we live. So about God's law.

I will tell you of a time when I began to think a great deal about God's law. I had known the commandments from a baby—I dare say my dear mother had taught them to me as I sat upon her knee—I could say them backwards and forwards. I could say the whole Catechism without once missing; and so a magpie can repeat many sentences if taught to do so. To know the *words* is not enough.

No doubt I had thought and felt a great deal about the commandments before the time I shall mention; but I thought *so much more* afterwards, that it seems to me now as if I had never thought at all.

I heard a sermon preached on repentance, from the text, "And Peter went out and wept bitterly." The clergyman told all about the Apostle Peter's fall, and how the angels must have lamented it that he should have denied his Lord; and he told about the commandment that was "holy, just and good." I remember those Bible-words came again and again, "holy, just and good," and they set me thinking. I felt, as it were, thirsty. Longing for more of the spirit of God that I might better understand and keep this law. O those good, blessed angels! I thought, for it is written of them, "they fulfil His commandment."

Now I would like to set you thinking about a petition of the Lord's Prayer and one of the commandments in connection. "Hallowed by Thy name," and "Thou shalt not take the name of the Lord thy God in vain," &c.

Soon as children can lisp, they are taught (if they have religious parents) to say the Lord's Prayer night and morning. By and bye they get more knowledge—they also learn more prayers. They come to know about our Lord Jesus Christ, and how we must ask for whatever we want in His name, and that "Our Father" is called the Lord's Prayer because He taught it to His disciples, and bade them pray in those very words. They go on saying the Lord's Prayer, but possibly with a doubt in their hearts whether God will hear the prayer because it does not ask "for Jesus Christ's sake." They repeat it as an obedient act, but the doubt lingers in the heart. Half-afraid to tell such thoughts, they may ask of some one why this prayer is different from their other prayers, and may be they will be told that it was a prayer used in the Jewish Church before our Lord came to live on the earth, and that since He taught all His disciples to pray in those very words, when we use them we obey Him, and will be heard for His sake.

Very true. But there is more than that.

My little child, what name do you give when you answer to the question in the Catechism, "What is your name?" Your Christian name—and that is the name you are called by in your family; but out of the family, in the village or town, there is a *surname* added (as it means), the name of your father and of your mother. You may have several names given to you in your baptism, but only one surname.

Now there are many names by which the Lord God is known to all the angels and the hosts of heaven—names which mean to express something of His greatness, and goodness, and awfulness, in being the Creator and Preserver of all things. But the name of Jesus is the name in which He reveals Himself to His human family, men, women, and children. We say, Jesus Christ our Lord. That means, our Saviour, our King, our God.

Oh! when next you say over that petition, "Hallowed be Thy name," let it not be to you a barren thought, but full of meaning. May your hearts beat quicker with gratitude as you remember that it is "Jesus, our Saviour, the Eternal Son of God—one with the Father and the Holy Spirit—the Mighty God," whose name you worship as you pray. When you say "Our Father, who art in heaven, hallowed by Thy name," it is as if you said, "O Father, Son and Holy Ghost—one God."

So much for the petition; now for the command. I have frequently heard persons speak in a hasty, half-tone, of "the Saviour," and "our Saviour," so as to make it clear that when they spoke of their Saviour, they did not speak of their God, or else that they forgot, and broke the third commandment, "Thou shalt not take the name of the Lord thy God in vain," for this commandment forbids not only swearing, but also any careless or irreverent way of speaking of, or to, God.

Now if you can remember any times when you have thus broken the law of God, remember also the latter part of that commandment—its threat—He does not "hold you guiltless," and that this sin can only be pardoned for our blessed Saviour's sake.

Let the petition, "Hallowed by Thy name," and the commandment, "Thou shalt not take the name of the Lord thy God in vain," be as two *finger-posts* pointing to the same direction, lead you to a knowledge that God, the great God, the mighty God, is your Saviour; and your Saviour Jesus, who lived and died and rose again, and ascended into heaven with that very body in which He lived on earth, is your God.

C. H. I.

* * *

Two Kinds of Riches.—A little boy sat by his mother. He looked long at the fire, and was silent. Then, as the deep thought began to pass away, his eye grew bright, and he spoke, "Mother, I wish I was rich."

"Why do you wish to be rich, my son?

The child said, "Because every one praises the rich. Every one inquires after the rich. The stranger at our table yesterday asked 'who was the richest man in the village.' At school there is a boy who does not love to learn. He takes no pains to say his lesson well. Sometimes he speaks evil words. But the children don't blame him, for they say he is a wealthy boy."

The mother saw that her child was in danger of believing wealth might take the place of goodness, or be an excuse for indolence, or cause them to be held in honor who led unworthy lives. So she asked him, "What is it to be rich?"

And he answered, "I do not know. Yet tell me how I may become rich, that all may ask after me and praise me."

The mother replied, "To become rich is to get money. For this you must wait until you are a man."

Then the boy looked sorrowful, and said, "Is there not some other way of being rich, that I may begin now?"

She answered, "The gain of money is not the only nor the true wealth. Fires may burn it, the floods drown it the winds sweep it away, moth and rust waste it, and the robber makes it his prey. Men are wearied with the toil of getting it, but they leave it behind at last. They die, and carry nothing away. The soul of the richest prince goeth forth, like that of the wayside beggar, without a garment. There is another kind of riches, which are not kept in the purse, but in the heart. Those who possess them are not always praised by men, but they have the praise of God."

Then said the boy, "May I begin to gather this kind of riches now, or must I wait till I grow up, and am a man?"

The mother laid her hand upon his little head, and said, "*To-day,* if ye will hear His voice; for He hath promised that those who seek early shall find."

And the child said, "Teach me how I may become rich before God."

Then she looked tenderly on him and said, "Kneel down every night and morning, and ask that you may love the dear Saviour, and trust in Him. Obey His word, and strive all the days of your life to be good, and to do good to all. So, though you may be poor in this world, you shall be rich in faith, and heir of the kingdom of heaven."

* * *

THE SPARROW.

It was in the depth of winter, at the time when want and distress among the poor were very great in all parts of the country. Near a certain forest there stood a little cottage, where Joseph and Anna and their eight children lived; and love and industry, and gentle, pious minds, were to be found there also. The children, however, did not look merry and happy as formerly, but sorrowful and pale. Their parents had been many days without work or wages, and all their industry could not procure food for their children.

On Sunday morning, Anna called her little ones together, and said, "Come and divide the last morsel of bread we have left. I know not where we shall find any more, or how we can obtain any help."

The children eagerly took the bread and divided it, but begged that their father and mother would each take a share. "We shall feel less hungry," they said, "if you will eat some too."

Many tears were shed while the last morsels of bread were eaten; only one little boy smiled, and was too young to know anything of their distress, or to fear for the future. But should we not all strive to trust the future, like little children, to our Father's care?

The morning was bright and clear; and Elizabeth as she ate her portion, opened the door, and went out. It was bitterly cold, but she thought it pleasant, as she looked at the pure blue sky, and the trees in the forest, all white, and glittering in their dress of snow. As she stood, she heard a faint chirping sound; and, looking about, she saw a little bird upon the ground. It seemed almost dead, as if with hunger, and could not move its wearied wings. It was trying in vain to free itself from the cold, deep snow.

"Poor little bird!" said the little girl, "are you cold and hungry too?" She took it up, and pressed it to her face tenderly, trying to warm it. "See, mother," said she, "this poor little bird must not die of hunger and cold. I found it shivering in the snow."

Then a bright thought of hope, like a gleam of light, came into her mother's heart; and with a glad and trusting look, she said, "Not a sparrow falls to the ground without our Father. I believe the words of our Saviour. All the hairs of our head are numbered. Shall I be so sad and anxious, since He cares for the birds? Children, let us pray to him."

She knelt down with her children, who all repeated her words, as she prayed that her Heavenly Father would give them day by day their daily bread.

Then she rose up, and said, "Let us take comfort, and wait for help. Our Father knoweth the things we need before we ask him."

She had scarcely said these words when her husband came in; and directly following him, came a rich gentleman, who lived not far distant. He was rich in lands and possessions, and rich, too, in charity.

"God comfort you!" he said, as he came in; "the help of man is not sufficient. Why, Joseph, did not you tell me of such need as I see is among you? I am alone, and have abundance, which God has intrusted to me. I was coming from church, and still thinking of words I had heard there, how we ought to love and help each other; as I was passing near this cottage, I saw your little child, half-clothed and pale with hunger, how she cared for a little bird, and gave it her last crumb of bread; and I took it as a sign to myself what I ought to do. I hastened home, and made still greater haste to return, and overtook her father at the door, and could see how heavy his heart was with care. And now, little one, come here; come, and I will repay you for what you did for the bird." And he took from the folds of his cloak a basket filled with bread, cheese and fruit of different kinds; and giving it to Elizabeth, he said, "Now, divide these."

How her bright eyes sparkled with delight! How the children rejoiced! and all began to partake of the food which the little girl rejoiced in having to give.

"Ah! see," said Anna, "how God has heard our prayers."

Tears filled the eyes of the good man. "Listen," said he to Joseph; "I will give you work from this time on my lands; and just remember, when you are in any need, I have enough for you." And then he hastened from the door, leaving behind him the sound of thanks and joyful weeping.

From that time the cottage beside the forest was never empty of food, though want still lay heavily on the country around. The gentle little Elizabeth nursed her bird till spring returned, and then set free the little messenger which had seemed to bring them tidings that their help was at hand.

"Fly away now," said Anna; "you brought us a happy promise, and well it was fulfilled."

"O, my children! forget it not. Every word of our Saviour is truth indeed."—*German Book for Children.*

MISCELLANEOUS CLIPPINGS.

Interesting Incidents.—A Bible was given to a young man, a native of Scotland. He had rarely seen one for years, and although hardened in skepticism, he promised to read it. A few weeks afterward, as the agent stood in the door of an Irish shanty, he was told that a young man boarding in the family had a Bible, and read to them from it every evening. It appeared that the boarder to whom the Bible had been given, having become deeply interested in it, and desiring the family to hear, read aloud. They being Roman Catholics, refused to listen, and he ceased. But soon after, seeing with what earnestness he was reading by himself, they requested him to read again to them. He did so. And from that time it was the employment of every leisure hour. As the young man afterward expressed it, "the family would hasten to have their evening labor done, that they might have the longer to listen to the Word of God." Thus he became a 'Bible reader' to those unable to read for themselves. From the darkness of Romanism, they may be translated into God's 'marvelous light', and may trace their salvation back to the *gift*, of trifling cost to us, but full of eternal treasures to them.

Bunyan's One Book.—A writer in a late foreign review upon the genius and writings of Bunyan makes the following remarks upon the influence exerted upon that wonderful man by the study of the Scriptures:

The Bible we have called Bunyan's one book; and his case corroborates the common notion: beware of the man of one book; of one who, by frequent perusals, has drank so deeply into a book's spirit—has got so much into its thought and feeling—travels, in short, so easily and naturally into its track, that without any conscious imitation, his works become duplicates of the original. This is true of other books, but much more of the Bible. It is a Pactolus, and he who battles in it comes out decked in gold; nay, it resembles that other fabled stream which made the bather invulnerable and immortal. Bunyan had read little else; he had read it, too, in circumstances which burnt and branded its language upon his soul; he had read it as its blessed words swam on his eyesight through tears; he had read it amid the slough of despond—by the red lightnings of Sinai; and as he gazed upward from the Delectable Hills to the far-streaming glory of the city; even in the Valley of the Shadow of Death, he had continued to clasp while unable to see it; every chapter in it was a chapter in his history, and every verse touched and thrilled some chord in his heart. Like the poor man's lamb, 'it lay in his bosom, and was to him as a daughter.' Many millions have loved the Bible; but we question if any one surpassed or equaled Bunyan in the depth and fervor of his love. Many have framed concordances, and made entire transcriptions of it; but Bunyan's concordance was his memory, and it lay all transcribed, every word and syllable of it, in his heart.

The Children of our Great Poets.—It is impossible to contemplate the early death of Byron's only child without reflecting sadly on the fates of other families of our greatest poets. Shakespeare and Milton each died without a son, but both left daughters, and both names are now extinct. Shakespeare was soon so. Addison had an only child, a daughter, a girl of some five or six years at her father's death. She died unmarried, at the age of eighty or more. Farquhar left two girls dependent on the friendship of his friend Wilks, the actor, who stood nobly by them while he lived. They had a small pension from the Government; and having long outlived their father, and seen his reputation unalterably established, both died unmarried. The son and daughter of Coleridge both died childless. The two sons of Sir Walter Scott died without children, one of two daughters died unmarried, and the Scotts of Abbotsford and Waverley are now represented by the children of a daughter. How little could Scott foresee the sudden failure of male issue! The poet of the "Faerie Queene" lost a child when very young, by fire, when the rebels burned his house in Ireland. Some of the poets had sons and no daughters. Thus we read of Chaucer's son, of Dryden's sons, of the sons of Burns, of Allan Ramsay's son, of Dr. Young's son, of Campbell's son, of Moore's son, and of Shelley's son. Ben Jonson survived all of his children. Some—and those among the greatest—died unmarried: Butler, Cowley, Congreve, Otway, Prior, Pope, Gay, Thomson, Cowper, Akenside, Shenstone, Collins, Gray, Goldsmith. Mr. Rogers still lives—single. Some were unfortunate in their sons in a sadder way than death could make them. Lady Lovelace has left three children—two sons and a daughter. Her mother is still alive, to see perhaps with a softened spirit the shade of the father beside the early grave of his only child. Ada's looks in her later years—years of suffering, borne with gentle and womanly fortitude—have been happily caught by Mr. Henry Phillips—whose father's pencil has preserved to us the best likeness of Ada's father.—*Athenæum.*

A new Part of Speech.—In the present age, when improvement is the watchword of the people, we hear the question put, why should we not have a sign for the expression of laughter? In grammar, grief, astonishment, and interrogation, make up a part of speech, and can be fully represented in print. Of course it has been advocated by very able writers that there is little use for that part of speech, since the context is sufficient to show the full meaning of the author. On the same principle one might object to the introduction of this new sign for laughter.

Horne Tooke argued strongly in favor of disusing interjections, and in support of his theory used lines in Don Juan, where Byron describing a shipwreck says:

"Then shriek'd the timid, and stood still the brave."

This, Horne Tooke argued, was language of the deepest pathos, and afforded a proof that scenes of sublimity or grandeur, or those belonging to the awful and terrific, could be fully, correctly, and eloquently expressed without interjections, but all are not gifted with the powers of a Byron to give full pathos to a sentence without their aid. It sometimes happens that an author's meaning is very obscure, and here the mark of pathos throws considerable light on the subject. Sometimes the language of the author is expressive enough to do without the mark of exclamation.

On the same principle it might be objected that we have no use for the introduction of this new sign for laughter, and it may be said that what excites one person, does not excite another, and therefore it would be more sensible to leave the matter to the reader's good taste and judgment. This is all very well, but who does not love to share the feelings of their favorite authors? Who would not like to sit down at his own fireside and give a full free hearty laugh with Washington Irving, as we sit down and read some of his quaint old stories.

However, there is one advantage in the advocacy of a sign for laughter, which cannot be accorded to the signs for interrogation and exclamation. Men for the most part sit down with the determination to be as cool as possible, and not to allow themselves to be even coaxed into a grin of satisfaction, at whatever may be said by speaker or writer. Laughter we all know is contagious. Let the signal be given, and immediately a thousand sides shake, and the whole system is convulsed. For the truth of this assertion, you have only to pay a visit to one of our public meetings, and see the effect of a humorous speaker and writer upon his audience. Let the ninth part of speech, henceforth be thrown out of our language, or let us have a sign for laughter. A sign to express laughter is as necessary as a sign to express grief, despair and lamentation, of which it is the very opposite.—*N. Y. Express.*

Effect of Smoke in the Destruction of Architecture.—At a civil banquet recently given by the Lord Mayor of York, the Rev'd William Vernon Harcourt, in returning thanks for the Dean and Chapter, made some observations on the difficulty which the guardians of Cathedrals find in overtaking or keeping pace with the progress of decay to which those noble fabrics are subject in our great cities, however energetically the work of restoration may be carried on.

He stated that within a recollection of some forty years he had seen parts of York Minster perfectly restored, which are now sensibly defaced. He said that where the air is impregnated with smoke, and with the other products of imperfect combustion, no material can resist its corrosive power, and instanced marble, glass, and even slate itself, of the rapid perishing of which there have been remarkable instances in London.

He compared the permanence of the fabrics of foreign Cathedrals with the rapid deterioration of those built with equally durable materials in England, and showed that there was no reason for attributing the difference to a greater humidity of atmosphere, or to any other cause than the difference between the combustion of wood and coal.

He instanced the condition of the masonry and carving of his own parish church, at a distance of but seven miles from York, in an equally moist air and similar temperature, as an evidence of the cause of decay in our city churches completely in point. The parish church of Bolton Percy is of the same date and of the same stone as parts of York Minster which have perished, and been renewed, and in spots have perished again, whilst in the country church the arrises of the mullions, and the tracery and carvings, are as sharp and fresh as when it was built—more than four hundred years ago.

From these facts Mr. Vernon Harcourt inferred that (without entering into the question whether human life is capable of entirely resisting agencies which destroy brass and marble, and cause masses of stone to crumble rapidly away), if any one is desirous of preserving the finest monuments of art, and of contributing in the most effectual and economical manner to the sustenance of our most admired architecture, he ought to exert himself in suppressing, as far as possible, those enormous torrents of smoke, with sulphurous vapors clinging to it, which destroy all that it settles upon, so unnecessarily vomited forth by the chimneys of furnaces that are daily more and more arising around us.

These remarks appeared to one who heard them deserving the attention both of the authorities to whom they were addressed and of others; for though we cannot at present hope to rid our cities entirely of smoke, the amount of the evil is certainly aggravated by the introduction of a multitude of furnaces not consuming their own smoke, which it is well known they may with little trouble be made to do. For the entire banishment of smoke in open fire-places we must wait for new inventions; but the means perfect of combustion in close stoves and furnaces are at hand to every one.—*Builder.*

Vandalism.—Mr. Macaulay has a striking way of illustrating facts; and in his late oration at Edinburgh, gives us the following impressive sentences on the vandalism which is prevalent in parts of Europe:

I remember that Adam Smith and Gibbon had told us that there would never again be a destruction of civilization by barbarians. The flood, they said, would no more return to cover the earth; and they seemed to reason justly, for they compared the immense strength of the civilized part of the world with the weakness of that part which remained savage, and asked from whence were to come those Huns, and from whence were to come those Vandals, who were again to destroy civilization. Alas! it did not occur to them that civilization itself might engender the barbarians who should destroy it. It did not occur to them that in the very heart of great capitals, in the very neighborhood of splendid palaces, and churches, and theatres, and libraries, and museums, vice and ignorance and misery might produce a race of Huns fiercer than those who marched under Attila, and Vandals more bent on destruction than those who followed Genseric.

Remarkable Peculiarity of Vision.—Sir David Brewster, at the late meeting of the British Association at Belfast, gave an account of "vision without a retina," in which he stated that, in the course of last summer, he met a person who had a peculiarity of vision of a very remarkable kind, and one of which he believed there was no other example. This person, by a fall from a horse, received such a severe blow on his head, that he was entirely deprived of the sight of one eye, and to a great extent of that of the other. Neither of the eyes had suffered the slightest local injury from the blow; and therefore the total blindness of one eye, and the partial loss of the other, arose from the insensibility of the retina, caused by the disorganization of the part of the brain more immediately connected with the origin of the optic nerves. The degree of vision which remained in one eye was such as to enable this person to recognize any friend at a very considerable distance; but if *very near*, he could not recognize a most intimate acquaintance, as he could see only the eye or the mouth of his friend, and he was not able to obtain, from the duration of the impression of light, and the rapid transference of his eye from one feature to another, such a combination of the separate impressions as to give the likeness which they composed.

Mad through Excessive Joy.—A writer describing the Lunatic Asylum at Blackwell's Island, says:

Here is a woman whom joy has deprived of her senses. Her husband and child were on board a vessel which was wrecked; going down to the shore every day, as if with the wish of being nearer the beloved objects that lay buried beneath the sea, suddenly she beheld them landing from a vessel which had picked them up and saved them. An overwhelming flood of joy pervaded her bosom, and then reason was gone forever. She never has known them since; but sits on what she thinks the same rock, where she used to bewail their fate, wringing her hands and moaning most piteously; while every week the husband and son come and gaze on her face, in hope to rouse one gleam of memory—but in vain.

How to Choose a Wife.—'A place for everything, and everything in its place', said the patriarch to his daughter. 'Select a wife, my son, who will never step over a broomstick.' The son was obedient to the lesson. 'Now,' said he, pleasantly, on a gay May day, to one of his companions, 'I appoint that broomstick to choose me a wife. The young lady who will not step over it shall have the offer of my hand.' They passed from the splendid saloon to the grove; some tumbled over the broomstick and others jumped over it. At length a young lady stooped and put it in its place. The promise was fulfilled; she became the wife of an educated and wealthy young man, and he the husband of a prudent, industrious, and lovely wife. He brought a fortune to her, and she knew how to save one. It is not easy to decide which was under the greatest obligation; both were rich, and each enriched the other.

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In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.

Alfred Munroe, }
Wm. D. Abbatt. }
ALFRED MUNROE & CO., 441 Broadway,
(Between Howard and Grand Sts.,) New York.
Jan 1d–1y

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor,
No. 120 Bleecker street corner Wooster street.
mar 5–tf

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, N. Y.

The plan of the Rector is to receive a very limited number of pupils, so as to ensure the comfort and privileges of the domestic circle, and at the same time avoid the objections which are supposed necessarily to attach to a large and crowded seminary.

A thorough and efficient course of instruction will be pursued in all the English branches, together with the Modern Languages, Music, Drawing, and painting in oil and water colors.

Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river; of the easiest access by railroad, being only fourteen miles from the city of Troy.

For circular, stating terms, with further particulars, address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y.

REFERENCES.
Rt. Rev. J. M. Wainwright, D.D., D.C.L.
Rt. Rev. W. R. Whittingham, D.D.
Rev. F. L. Hawks, D.D., LL.D.
Rev. Wm. J. Kip, DD.
Ja 29–6m.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., Mrs. Mary Proal Judson, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST-COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

C. S. BOURNE & BROTHER, BILL & EXCHANGE BROKERS, 12 Wall street, New York.
CHRISTOPHER S. BOURNE,
FRANCIS BOURNE.
ja29–3m

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.

Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.

Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread, Bindings, Gimp, Webbing, &c. ja15–6m

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid,		32,300 00	1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72	216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President.
B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel.
J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853.

President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 116 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1852–3.

President: GEORGE L. WILLARD, Montague street, near Clinton.
1st Vice President: Alfred G. Stevens, 43 Fulton street.
2d " " Frederick W. Welchman, 5 Douglass street.
Corresponding Secretary: George Hall, 291 Fulton street.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: T. D. Meigs, Cumberland street, near Atlantic.
Trustees: Wm. W. Russell, Dan Marvin, B. J. Hathaway, M. H. Hyde, Henry G. Nichols, W. H. Beare, Charles H. Birney, A. Flower, F. A. Paddock, P. Donaldson, J. Blackmore, M.D., J. B. Pentreath, Geo. W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH BELLS.—CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELEY'S SONS.
West Troy, Albany county, N. Y. Mar 5–1y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 9 Spruce street (up stairs), New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.

mar1–p JOHN HECKER, Proprietor.

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